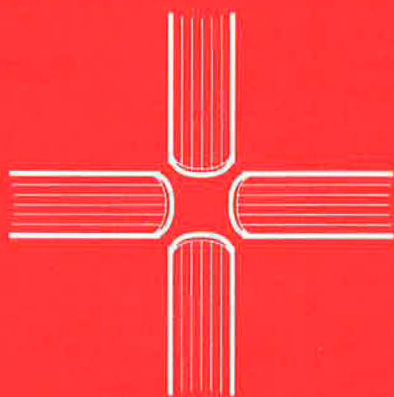


JANUARY/FEBRUARY 1993 VOLUME 128 NUMBER 3

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# LUTHERAN EDUCATION



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- ✓ *Philip Melancthon*
- ✓ *The Way We Were*
- ✓ *Whole Language*
- ✓ *Assessing Reading*
- ✓ *Changing Family Structures*
- ✓ *Lutheran Secondary Education*

# Lutheran Education

JANUARY/FEBRUARY 1993

VOLUME 128

NUMBER 3

Published and Edited by the Faculty of  
Concordia University  
River Forest, Illinois

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Artist David Busse has fashioned four books into the  
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*Lutheran Education* (ISSN 0024-7488) is published  
five times per year: September, November, January,  
March, May. Subscriptions are \$9 a year, and are  
available from Concordia University, 7400 Augusta  
Street, River Forest, Ill. 60305-1499.

Second-class postage paid at Oak Park, Ill.  
POSTMASTER: Send address changes to *Lutheran  
Education*, 7400 Augusta Street, River Forest, Ill. 60305-  
1499.

*Lutheran Education* is available on microfilm. Write to  
University Microfilms, North Zeeb Road, Ann Arbor,  
Mich. 48103. Printed in U.S.A.

*Lutheran Education* has been chosen as the professional  
journal of the Lutheran Education Association (LEA).  
Members of the LEA receive the journal as part of  
membership benefits. Inquiries regarding membership  
may be addressed to LEA, 7400 Augusta Street, River  
Forest, Ill. 60305-1499. The journal and LEA remain  
independent entities.

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It may be peculiarly appropriate that as we begin a new year, two of our featured articles have historical elements. Philip Melancthon may not be as familiar a figure to many Lutherans as he should be. Melancthon was the esteemed colleague and counselor to Martin Luther at Wittenberg in the early years of the Reformation and it is he whom we get to know a little better through the efforts of *Sharon Stadtwald* whom we welcome to these pages.

We are reviving a favorite feature, "The Way We Were," in this issue by spotlighting a Lutheran school teacher, *Jacob Schmidt*, who began his teaching ministry in 1891 and lived to be 103 years old. His daughter offers a brief biography after Jacob's "A Letter to a Young Teacher" where His piety and wisdom shine through.

"Whole Language" approach to teaching reading may be a familiar phrase but are you sure you know what it means? If not, you may have more company than you suspect as *Lois Catrambone* points out. You'll certainly know more about it after reading her article. Another fairly sophisticated piece on assessing reading progress among your pupils is offered by *Tom and Lois Giordano*, a husband-wife team from Wisconsin.

*Glen Kuck* uses a light-hearted approach (doggerel verse) to address a serious topic, "Changes in Family Structure." More accurately, he proposes that we must put aside a business-as-usual attitude when meeting the needs of contemporary family structures in our schools and churches. Thoughtful stuff. Don't miss it.

*Allan Schmidt* continues the legacy of Lutheran secondary school leadership series. Pioneering can be a lonely task and Schmidt gives us ample reason to bring these particular Lutheran educators the honor and respect due them.

January and February can be gloomy-weather times. Let your teaching days contradict the season's mood!✚

*I n*  
*T h i s*  
*I s s u e*

*Matters  
of  
Opinion*

Wayne Lucht

## *The Gift of a Towel*

For the last several Saturday afternoons, I have spent an hour or two with a few other members of my congregation meeting with our pastor at his invitation to discuss effective sermonizing. How to prepare (rich investment in Scripture and in parishioners' lives seem reasonable pre-requisites) and what to focus on have provided a context for lively discussion.

Last Saturday the problem of racism arose. Our congregation is in what is euphemistically called a "transitional" neighborhood. Actually, it is predominantly Afro-American as is our congregation where two out of every five members are white, a somewhat stronger representation than in the area immediately surrounding the church and school.

With more puzzlement than rancor one of the black members of the ad hoc committee, Jim, casually mentioned how a white woman ahead of him in line at the super market shifted her purse to the "safe" side when she saw him enter the line. It was early Sunday afternoon, the market was crowded, he was dressed in a suit, having just come from worship. One must also add that Jim has a natural dignity about him that a Supreme Court justice might well envy. Those of us who know him and his unselfish service to the congregation were equally incredulous. It would have been laughable if one had not seen how serious Jim was as he recounted the event and how hurt he was that it had happened at all.

Discussion about what it means to be a Christian, not only in a racist society but generally, then followed. I bit my tongue to keep from saying that our Lord has called us to slavery. I restrained myself for the double reason of sitting among descendants of slaves and from the realization that it would have been an over-statement.

Yet it is clear that our Lord has called us to servanthood, to submissiveness if not to subservience. That is a galling message to any American brought up on a diet of egalitarianism and rugged individualism. And yet it is so.

We are called to putting our personal priorities on the back burner as we serve other people.

And that is a hard message, again for those of us brought up on the American ideal of management principles dominating the way the church does its business, whether on the congregational, District, or Synodical levels.

Yet, have you fantasized, as I have, when seeing the Pope of the Roman Catholic Church donning a towel for an apron who then proceeds to wash the feet of everyday parishioners during Holy Week? Fantasizing that in his place we would see the president of the Missouri Synod, or our seminaries and colleges, or professors, or our pastor, or the principal of our school, or our district president, or...me? you? in his place?

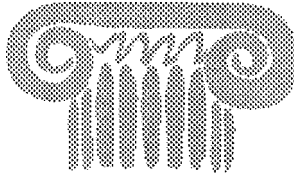
But that's what we are called to do: humble ourselves, if need be, so that we can serve...better!

Our Lord offers us the gift of a towel. By all contemporary standards this act seems insulting. But he's not standing up when he does this. He's kneeling and looking up. The very position of servanthood.

When we see the towel as a gift and not as a command, we come closer to understanding our calling as a Christian. The blessing of servanthood is not easy either to apprehend or comprehend. It calls to mind for me personally a simple, yet humbling act performed by my wife a number of years ago when my mother lived with us before her death. Mom had difficulty bending down, making it well-nigh impossible to cut her own toe nails. Phyllis performed that chore for feet that were more than ugly, having served their owner for almost nine decades. Yet that simple, humble act evoked so much loving response from Grandma it came near to being adoration.

Faithfulness in our ministry of teaching the Good News of Jesus Christ will not always result in thankful responses, perhaps not even in a majority of cases. But being called to the secret joys of servanthood is what puts the glow into our faith life.

The towel must be seen as a gift, not an insult.✝



*Sharon Stadtwald*

## *A Sketch of the "Other" Reformer: Philip Melanchthon*

In the Market Square of Wittenberg, not far from the church door where the famous Ninety-Five Theses were posted, stand two statues—one of Luther at his prime, looking robust and confident, and the other of a slighter and younger figure, Philip Melanchthon. In the present age the name of Luther is familiar while that of Melanchthon is scarcely known outside the field of Reformation history. But in their own age the work of these two men was intertwined, and the name of Melanchthon was as famous as that of Luther. The purpose of the following remarks will be to give the reader a sketch of Melanchthon's life and career at Wittenberg and some idea of why he was so highly regarded by his contemporaries.

Philip Melanchthon was born Philip Schwarzert (Melanchthon being the Greek styling of Schwarzert, in English "black earth") in the Rhineland town of Bretten in February 1497. In later years Melanchthon was much more reticent about himself than Luther and less is known about his early life. But we do know that he was born into a fairly prosperous family. His father was a weapons maker and his mother the daughter of the mayor of Bretten. Since Melanchthon's father was often away at the court of the Count Palatine of the Rhine, his mother raised their family in the home of her own parents, and Melanchthon profited from the

---

*Sharon Stadtwald's scholarly work has revolved around Philip Melanchthon. She is a candidate for the doctorate in religion at Duke University.*

considerable advantages which they could give him. The family was struck by tragedy when Melanchthon was still a boy. His father, while travelling through a war-torn province, drank from a poisoned well and suffered from a protracted illness, dying when Melanchthon was eleven.

With his father's death, which came within days of his grandfather's death, Melanchthon's care was given over entirely to his maternal grandmother. She moved to the town of Pforzheim where there was an excellent Latin school and entrusted Melanchthon's education to her brilliant brother, Johannes Reuchlin. Reuchlin had won a reputation throughout Europe as a Greek scholar and for his pioneering work in promoting the study of Hebrew. In Pforzheim Melanchthon's studies reflected Reuchlin's own interest in languages; he not only studied basic Latin texts but also classical Greek literature and Latin poetry. Melanchthon early proved himself to have a great facility for languages and a passion for learning.

In the years that followed Melanchthon continued his education at the universities of Heidelberg and Tübingen, receiving his bachelor's degree at the age of 15 and his master's at 17. As a university student he particularly responded to the humanists' call for a return

to the study of original sources (the Scriptures, writings of early church fathers, works of classical philosophy and literature) as opposed to medieval commentaries on them. He took Erasmus (the Dutch scholar known as the "prince of humanists") as his model and perfected his own Latin and Greek style while studying material ranging from mathematics to theology to medicine.

By the end of his career as a student Melanchthon was extremely accomplished in Greek and Latin. He was engaged to teach "eloquence" at Tübingen, composed his own Greek grammar, and edited Latin texts for a local publishing house. In addition to his studies in these years, Melanchthon was also drawn into the "Reuchlin Affair"—a controversy over whether Christians really needed to study Hebrew texts. Reuchlin defended their use by and benefits for Christian scholars while others wanted them destroyed. It was in this confrontation, that Melanchthon developed his strong distaste for the opponents of classical and ancient studies.

By 1518 Melanchthon was anxious to leave Tübingen due to the bitterness that had arisen over the Reuchlin Affair. Reuchlin was aware of his nephew's uncomfortable position and recommended him to the Elector of Saxony, Frederick

the Wise, as a professor of Greek for his new university at Wittenberg. The elector was somewhat skeptical about Melanchthon's qualifications since he was only 21. Reuchlin, however, reassured him, promising the elector that if after a year he was dissatisfied with Melanchthon, he could dismiss him without pay—a rather discouraging prospect for Melanchthon, but indicative of Reuchlin's confidence in him.

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### *Luther also took an interest in Melanchthon's personal life and arranged his marriage to Katherine Krapp...*

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Despite his youth Melanchthon was exactly what the university needed, full of plans for improving the curriculum, introducing the latest in studies. But he also took a strong interest in Luther's struggle with the church hierarchy and added Luther's battles against theological conservatives to his own against academic obscurantists. Although Melanchthon had come from a pious family, it was only after his move to Wittenberg and his frequent contact with Luther that religion became

his chief focus instead of one interest among many.

Melanchthon's career in Wittenberg prospered. His classes were among the best attended; by his third year the total of students attending his lectures numbered 1500. In addition to teaching, Melanchthon continued to write, publishing textbooks on rhetoric and logic, his first works on theological subjects, and denunciations of Luther's theological opponents. Luther highly praised Melanchthon's theological works in particular and even took the liberty of dispatching some, such as his commentary on the Gospel of John, to the publishers before the more editorially-minded Melanchthon had completed making all of the corrections he desired. Luther said in reference to Melanchthon's *Loci Communes* (*Theological Commonplaces*), which dealt with the main topics in the Epistle to the Romans, that it should be made part of the canon.

Luther also took an interest in Melanchthon's personal life and arranged his marriage to Katherine Krapp, fearing that without a wife Melanchthon would work too hard and ruin his health. Unlike many of the marriages that took place in Wittenberg at this time, Melanchthon's caused no comment since he was neither a monk nor a priest. He did not find in his

marriage, however, the joy that Luther later found in his own. Katherine was not a very accomplished household manager and did more to add to his cares than to alleviate them. One senses with Melanchthon that he would have been happier as a boarder in Luther's home, freed from the cares of a household and able to devote himself fully to study and education.

Throughout his years at Wittenberg Melanchthon continued to teach and write on both secular and religious topics, but as the Reformation advanced he was also increasingly called upon to represent the Lutherans at various meetings which were held among themselves or with other Protestant groups and also with the Catholics. In many instances Luther could not be present since the Holy Roman Emperor had declared him an outlaw, and he was thus subject to arrest and imprisonment. The most famous of these meetings was the Diet of Augsburg (1530), where Melanchthon presented the "Augsburg Confession." After the Diet rejected the Confession, Melanchthon composed an "Apology" defending the Lutherans' positions. Melanchthon was also active in the visitations which were conducted throughout Lutheran lands to see how well the common person understood what the

reformers were trying to teach. At Luther's death Melanchthon became the chief reformer at Wittenberg.

For those who are familiar with Luther's career, this brief summary of Melanchthon's life should show that his background, experiences and orientation were considerably different from Luther's. As a child he was exposed to less hardship and to more genteel influences. His impressive college career did not mark a new departure in his family, as Luther's had. Rather it continued the tradition of his great uncle Reuchlin. In particular, for the young Melanchthon there is no trace of the inner conflict with a wrathful God that tortured Luther. Melanchthon's enemies were of this world; his problem was with the scholastics (traditional medieval scholars) who had distorted the truth about God as well as about so many other things.

In their careers at Wittenberg Luther and Melanchthon also differed considerably. Luther's focus was always on theology; he was above all a theologian, preacher, and spiritual adviser. Melanchthon's interests were much broader; he wrote theology, but he is better described as a universal scholar than as a theologian. Throughout his career he attacked his early opponents, the scholastics, on a full range of subjects and pre-

sented alternative ways of approaching literature, philosophy, and other studies as well as theology.

Finally, although Melanchthon took part in the polemics against the opponents of the Reformation, he increasingly became a reluctant combatant, hopeful of furthering unity rather than division. Luther, on the other hand, became an ever more eager polemicist, ready to strike one more blow against the devil and those whom he regarded as his cohorts.

In addition to differences in background and interests, Melanchthon and Luther also held vastly different positions at Wittenberg. Luther was always the great man, the one whose opinion was deferred to, particularly in matters of religion. Melanchthon, despite all of his service to the church and university, was always open to scrutiny; his loyalty and orthodoxy could be doubted while that of Luther never was. That Melanchthon never left Wittenberg for teaching positions in his beloved Rhineland and throughout Europe, which were frequently pressed upon him, suggests the depth of his devotion to Luther's movement. At other universities he could easily have been the leading light and freed from the necessity to defend himself whenever he differed or appeared to differ from Luther.

Melanchthon's critics in his own and later times often question whether Melanchthon really had anything to contribute to the Reformation. With all that Luther wrote was there really any need for Melanchthon, who accepted Luther's positions but had not gone through the same personal struggle to reach them? A consideration of Melanchthon's career suggests that there are a number of ways in which Melanchthon richly contributed to the Reformation.

The first of these would be the moral support he gave to Luther. Wittenberg in the 1520s was a new university, and for the most part its faculty was not especially illustrious. At the Leipzig debate Luther's colleague Andreas Carlstadt did more to embarrass Luther than to promote his cause. The support of Melanchthon was a different matter; he was familiar with critical thought, languages, the classics and history and proved an apt defender of Luther and his positions. When taking on all of Christendom it must have been reassuring for Luther to know that he could not only convince the local scholars of the validity of his views but that he could carry the best minds with him as well.

In addition to possessing a good mind, Melanchthon was also young when he came to Wittenberg and he was rooted in

university life rather than in medieval religious life the way Luther was. Both of these conditions made it easier for him to point out medieval and non-scriptural remnants in Wittenberg theology than it was for Luther.

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*On such important issues as the Lord's Supper, it was Melanchthon not Luther who first rejected transubstantiation...*

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In Luther's works many questions which interested medieval writers are still asked. For example, Luther shows considerable interest in Mary. Although his portrayal of Mary as a simple faithful woman rather than the Queen of Heaven is new, he still discusses and upholds such doctrines as her perpetual virginity and immaculate conception. Such questions were important for monks, who were set apart from the rest of humanity by their vow of celibacy. Luther said of himself that no man had ever worked harder at being a perfect monk than himself. Melanchthon on the other hand never brings up issues of this sort. In many instances it is easier for Melanchthon to apply Luther's own principle of relying on

Scripture alone rather than on tradition, because he comes from outside of that tradition. On such important issues as the Lord's Supper, it was Melanchthon not Luther who first rejected transubstantiation (the technical Catholic explanation of the Real Presence) and the idea of the mass as a sacrifice as unscriptural.

Melanchthon's contribution to the Reformation also extended to his own writings. As a theologian and as a writer, Luther far surpasses Melanchthon, but as a teacher, Melanchthon excels. Melanchthon was able to contribute a good deal to the Reformation because he could speak in a way that Luther could not. Anyone who has read Luther knows that he is a compelling and forceful writer, but in no way succinct. In part this was because, as Luther said of his own work, as soon as he conceived he gave birth. Melanchthon, on the other hand, was a perfectionist about his work; he valued brevity, clarity, and organization and spent hours ensuring that his work met his demanding standards. In particular Melanchthon paid close attention to the systematic organization of his work. In his most influential book, *The Loci Communes*, he discusses the various topics of Scripture, e.g., the Trinity, the Law, Sin, Free Will, Grace. For a pastor in the

parish, who at this time had no concordance and no index to the works of Luther, a work such as the *Loci* was invaluable since it not only explained the Lutheran position on these topics but presented arguments from the Scriptures and the fathers of the church to support those positions as well. It also gave the objections that could be raised to the Lutheran position by Anabaptists, Catholics, anti-Trinitarians and other opponents and refuted them with passages from Scripture and the fathers. For the pastor who lacked Melanchthon's background in theology but was confronted with critics from other denominations or with troubled parishioners, Melanchthon's *Loci* was a godsend.

In addition, Melanchthon took seriously the entreaties of Erasmus and the classical orator Quintilian, that the author suit his style and language to his readers. In most of his instructional works, Melanchthon used very simple and straightforward language, reserving his more elevated and difficult style for orations. In this he is quite unusual. Many writers of the period were more interested

in dazzling their readers, even if their rhetorical flourishes left much of their audience in a state of uncomprehending admiration.

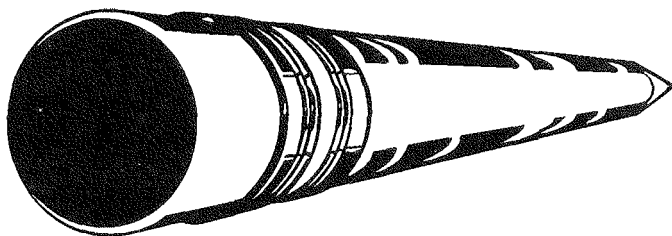
Melanchthon, by contrast, made most of his works accessible to anyone with a grasp of basic Latin. Melanchthon thus did not provide a substitute for Luther as a preacher or theologian, but he did supplement Luther's contributions with his own theological textbooks.

For those interested in reading further about Melanchthon, the following provide good introductions to his life and work:

Pauck, Wilhelm. "Luther and Melanchthon" in *From Luther to Tillich: The Reformers and Their Heirs* (San Francisco: Harper and Row), pp. 41-65.

Steinmetz, David C. "Philip Melanchthon (1497-1560): The Return to Method" in *Reformers in the Wings* (Grand Rapids, Michigan: Baker Book House), pp 69-81.

Stupperich, Robert. *Melanchthon*. Translated by Robert H. Fischer. (Philadelphia: Westminster Press).✚



*Jacob Schmidt*

## *The Way We Were*

### *A Letter to the Young Teacher*

This article was written upon special request of a dear friend and former pupil, Professor Merle Radke. It is devoted to the young teachers, both they that are ready to enter the teaching profession, and also those who have entered it a few years ago.

The thought that is to be woven into this article like a golden thread throughout the entire length is taken from the Lord's Prayer, the first petition. These petitions are arranged according to their importance. The most important duty in a Christian's life is to hallow God's name. It is a double duty to you, first as a Christian and secondly as a teacher.

The best credentials that a young teacher can bring to his would be profession are the unwavering devotion to live by the principles of his teaching. Children believe their eyes more than they do their ears. At all times the teacher must try so to live that he may be a worthy guide by which the children may pattern their lives.

It is of prime importance that a Christian teacher be an example in his prayer life. His conduct, his patience, his church contributions, his humility, his willingness to forgive will testify to others that he has talked to God today.

Children, too, must be taught to take all their cares to Jesus, the difficulties with their studies, their sins of disobedience, their sicknesses, their need for protection, all their hopes and fears can be taken to the Lord in prayer.

---

*Jacob Schmidt taught at St. John's in Alta, Iowa and lived to be 103.*

One of the chief characteristics of a Christian is his feeling of gratitude to God.. Teach the children to thank God for answered prayer, for the ability to see, hear, and walk, for Christian parents, and for Christ's redemptive love. Teacher and children should also pray together especially for church and country that God may protect the liberties we so deeply cherish.

Of inestimable value especially in times of trouble and in old age are the precious hymns and Bible verses which can so easily be taught to children in their youth. Billy Graham has said that he wants his children to memorize many Bible passages, because the time may come when they are not allowed to own or read a Bible.

"The children in Sunday School and Vacation Bible School receive as many hours of religious instruction as the children in the Christian Day School." This remark was recently made by an opponent of the Christian Day School. But in a Christian Day School religion does not end at ten o'clock, but will permeate all subjects.

In history children are taught how God guided the nations, how He caused the rise and fall of great empires. The Roman empire was the most powerful

nation in ancient history. Yet its former glory is but a memory. The answer is to be found in I Kings 9,9: "Because they forsook the Lord their God."

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*Of inestimable value especially in times of trouble and in old age are the precious hymns and Bible verses which can so easily be taught to children in their youth.*

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Children should also be taught to see God in nature, to see in the world that surrounds them the hand of God who created the majestic mountains, the deep blue sea, the firmament with its millions of stars, the fertile fields, and whose love gave us the beautiful rose as an autograph from the hand of God.

Children should learn to see God also in current events. God speaks to us in the earthquake, in storms, in floods, in political unrest, and in world-wide spread of the gospel. To those who have learned to listen, He speaks in the everyday happenings of life or in the world-shaking events. "This is from Me." I Kings 12, 24.

One of the reasons Dr. Walter Maier was so effective as a Lutheran Hour speaker

was his interpretation of current events as the voice of God calling to repentance.

To you, dear young friend, has been given an important assignment when the Lord commissioned you to "Feed My lambs." Your task will not be an easy one. With some pupils you may feel that your work is in vain. There may be pressure to place undue stress on honor before men. There may be unjustified criticism. But from the treasurehouse of God's promises you may draw for any need that arises.

If you are confronted with difficulties, turn to Isaiah 41, 13: "For I, the Lord thy God, will hold thy right hand, saying unto thee, Fear not, I will help thee," and to James 1, 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally."

Is your strength and courage at a low ebb? Turn to Isaiah 40, 31: "But they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

Are you discouraged because you do not see the fruits of your labor that you expected? Turn to I Cor. 4,2: "Moreover it is required in stewards that a man be found faithful."

An old hymn which we have often sung in my school days reads in transla-

tion thus: "We're plowing and we're spreading The seed upon the land, But blessing and the increase Comes from the Father's hand."

For your encouragement let me quote Professor Grosse, formerly of Addison, who spoke to the class of 1891 shortly before our graduation: "We pastors must work, often work many months or even years before we see any fruit, but you who are working on the hearts of children, often see fruit in one month or two."

Lastly, my dear young friend, do not be concerned about honor or reward, but use your precious time to serve. Honor will come in heaven. Your richest reward will come when with the passing years you see your former pupils hallowing God's name by leading godly lives and by dying in the firm faith of their Savior whom they have learned to know and love.

In conclusion let us make the prayer of Solomon found in I Kings 8:57 our prayer: "The Lord our God, be with us, as He was with our Fathers; let Him not leave us, nor forsake us."

May He be with us, our schools, our churches, and our country, and may His special blessing rest upon my dear Alma Mater, Concordia Teachers College, River Forest.

## Biography of Jacob Schmidt

by Paula Schmidt

Jacob Schmidt was born near Altenburg, Perry County, Missouri August 16, 1871, one of a family of ten. He was baptized at Trinity Lutheran Church in Altenburg, attended their Christian Day School, and was confirmed at Trinity, receiving as his confirmation verse: Romans 1, 16 - "I am not ashamed of the gospel of Christ" etc.

Filled with a desire to become a Christian Day School teacher, he entered Concordia Teachers College, Addison, Illinois. Under the able instruction of Director Krauss, he received a thorough religious

training, for which Mr. Schmidt was grateful all of his life. In 1891 he graduated with a class of twenty-four students, receiving as his call an offer by St. John's congregation of Hanover, near Alta and Storm Lake, Iowa to a rural congregation, at a salary of \$300 a year with the privilege of janitor work for \$100 a year.

Since pupils at his school spoke the Low German Language, a slight adjustment and reeducation became necessary.

Classes weren't by any means small. Classmates are speaking of an enrollment of 80.

Children came to school on foot or with horse and buggy. A half hour was allowed for lunch since parents needed their children to help with the chores on the farm.

Young children were enrolled at Easter time. Thirteen was the age set for confirmands.

Conveniences as we know it today

were unheard of. The teacher was his own janitor. Rooms were heated by a pot-belly stove, using wood and coal for fuel.

Winters were often most severe and snow storms frequent, leaving huge snow-

banks. Sometimes only the top of the barn was visible from the house. At such times roads were impassable. Members drove across fences and through fields to get to church, but these conditions gave much opportunity for muscle exercise for the teacher, clearing sidewalks at home, school, and church, all apparently conducive to long life.

All subjects required by public schools were taught in addition to German, gram-

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*Classes weren't by any means small. Classmates are speaking of an enrollment of 80. Children came to school on foot or with horse and buggy.*

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mar, and religion. Many pupils are grateful for the thorough religious training received from Teacher Schmidt and for teaching them the way to salvation by word and example, always mindful of his confirmation text.

For forty-four years Mr. Schmidt served the Hanover congregation as teacher, choir director and church organist. He was chairman of Iowa West Teachers Conference for thirty years.

In 1896 he married Caroline Wehking, sister of the pastor. This union was blessed with three daughters, Paula, Elda, and Mathilde, the latter dying in infancy.

In 1935 Mr. Schmidt terminated his teaching career and moved to Spencer, Iowa, where he and his wife lived for seven years. Here he served the Lutheran congregation as Sunday School teacher, helped organize Christmas programs, and was active in youth work.

In 1942 they moved to Hinsdale, Illinois where Paula was teaching. Here he

worked in an office of a dairy, four blocks from their residence. When Paula accepted a call to McAllen, Texas, they stored their furniture and earnestly sought a permanent residence. They found one in Storm Lake, Iowa, eleven miles from Hanover, joining St. John's.

Mr. Schmidt enjoyed his retirement, mindful of the many blessings the Lord had bestowed upon him. He and Elda loved gardening, traveling, and visiting.

Teacher Schmidt, as they called him, was loved and respected by all, young and old. They were grateful for all the hymns, psalms, and catechism they learned as his pupils, a great comfort in their lives.

Mr. Schmidt's long and dedicated life came to a close on May 11, 1975 at his home. He reached the age of 103 years. "Blessed are the dead who die in the Lord."

Paula Schmidt, like her father, taught in Lutheran schools for 44 years. She was an active 93 year old at the time of this writing.†

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## *Ninety Years Ago*

In the Sep/Oct 92 issue of this journal (p. 53) we featured some arithmetic problems given to fifth, sixth, and seventh graders of St. John Lutheran School in Orange, California. We did not give the answers because we did not have them. Thus, we are grateful to Pastor Tom Ties of Lakeville, Minnesota and Glen Kuck, Principal of St. Paul Lutheran School, Chicago for supplying them. Both men agree on every answer except #6 which was a little unclear about underlying assumptions. At any rate, here they are:

|                 |                 |                    |
|-----------------|-----------------|--------------------|
| (1.) 3.58 acres | (2.) \$85.50    | (3.) .8%           |
| (4.) \$130.87   | (5.) \$6,000.00 | (6.) 53.3 or 33.3% |



*Lois Catrambone*

## *What Is This Thing Called “Whole Language”?*

When I was young, one of the popular songs of the day was entitled, “What Is This Thing Called Love?” More recently, when reflecting on research, reading about programs, and seeing evidences of changes in philosophies and methods of reading instruction, that tune has gone through my mind many times. A word in the title, however, has changed for me. More and more I find myself asking, “What Is This Thing Called Whole Language?”

There is an awareness that I am not alone in this definition dilemma regarding whole language, or wondering, in fact, if a definition is even necessary or possible. In a recent study analyzing 64 articles, all pertaining to whole language instruction in elementary classrooms, whole language was described in nine different ways—an approach, a belief, a method, a philosophy, an orientation, a theory, a program, a curriculum, and a perspective on education. Further, Bette Bergeron, who conducted the study, goes on to state that little consistency was found in the descriptions and a different definition was reported for each of the articles she reviewed. I now repeat, “What is this thing called whole language?” or, perhaps more appropriately, “What are the things whole language is called?”

Generally, “whole language” is a philosophy based on the premise that young children learn to read and write the same way they learn to speak. Basically and simplistically stated,

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*Lois Catrambone is a teacher in the Oak Park, Illinois schools as well as adjunct instructor in reading at Concordia University, River Forest.*

it boils down to an on going debate between skills-based instruction-often the focus of reading programs, versus displacing emphasis on systematic and sequential skills instruction to enabling students to learn to read and write by exposing them to various forms of language and literature in more "natural" ways.

Dr. Kenneth Goodman, claimed by many to be the pioneer and guru of whole language instruction and an on-going advocate, believes skills-based instruction makes learning language more difficult for children to master since it breaks the whole or natural language into "bite-size, abstract little pieces." With traditional skills-based instruction children are taught to read and write by learning skills in controlled, sequential steps. Upon mastery, these pieces are combined into wholes. This is commonly referred to as part-to-whole instruction. On the other hand, teaching to the moment in literature-rich environments of the whole language classroom, instruction becomes whole-to-part.

Here is a brief example. Traditionally, sight vocabulary might be taught by showing the student a word in isolation, teaching its sound-symbol relationships. The word might then be presented in a sentence or a story and the child "learns" to recognize the word by sight. With

whole language, a story containing the word is repeatedly read to the students. With this repetition the word is acquired through multiple oral and visual exposures in context. At this point, then, the word's parts might be considered as well as additional words that are in the story that rhyme, contain similar sounds, mean the same, and the like.

Authenticity becomes a key concept in whole language instruction. Strategies implemented include exposure to a vast variety of books and literature and opportunities for writing, speaking, listening and encouraging children to assume responsibility for their own learning. Therefore, the written and spoken words are kept together and thus the language acquired is consistent with the child's prior learning. In her book, *Understanding Whole Language-From Principle to Practice*, Constance Weaver quotes Rhodes and Sharrin..."What whole language teachers have in common is a theoretical understanding about literacy learning and instruction and a commitment to a continued exploration of theory and practice..." Weaver labels traditional instruction as "transmission" in that teachers transmit information. Whole language instruction is labeled by Weaver as being "transac-

tional” in that children react to concepts of language.

Some key principles of whole language for kindergarten through 8th grade include the following:

Language learning is natural:

- Meaning is central.
- Skills develop as a result of seeking meaning of speech or print and *using* language for real purposes.
- Language learning is social and non-competitive.
- The language arts are integrated, whole.

In the classroom:

- Teachers recognize the great linguistic knowledge children have already acquired.
- Teachers teach reading as an active, constructive process. They help students develop reading and thinking strategies.
- Teachers organize the whole or part of the curriculum around topics or themes.
- Quality, stimulating, high-impact literature is the basis for language learning.
- Students write every day.
- Students make choices.

- Students’ work is displayed everywhere.

In my own experiences I find many teachers to be continually confused and vague about whole language instruction. I have heard some refer to whole language concepts in as many different ways, it seems, as there are definitions. It concerns me that so many interpretations exist. For example, “I teach whole language on Friday afternoons,” and “I don’t teach phonics; I teach whole language.” I relate this, not as a negative criticism but to illustrate misunderstandings during this transitional period.

Allow me to share some of the most common inquiries that have been directed to me.

*1. My district mandates using a basal reader. How can I teach whole language when I have to use a basal program and where do I find the time to do both?*

With the emergence of whole language instruction, somewhere along the way teachers see basal readers in conflict with whole language. My response to this is that if you are accountable to your superiors for instructing the skills of a sequential program, *memorize* the skills for which you are responsible at your grade level. What is used to teach those skills is not important except to the extent

that students acquire and apply the designated skills with understanding. One can easily teach those skills along with many others in a period that is devoted to social stud-

ies or science or mathematics. If you have dealt with those skills and you observe children using them in various contexts, a basal story can be read as a recreational activity. This frees one from having to take time to teach the skill in "reading class" and the time usually devoted to this now becomes free reading time for the children. With whole language instruction the subject area used to teach the skill becomes immaterial. By teaching across the curriculum, the constraints of the time factor are obviously diminished since skills are dealt with when the needs arise.

*2. How can phonics be taught in a whole language classroom?*

Phonics is taught. No one can learn to read without taking into account graphophonic cues of written language. These are not, however, the only cues used. Semantic and syntactic cues are also necessary as well as picture, prior knowledge, and experience, for example. The phonics skills are not, however, taught in

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*Phonics is taught. No one can learn to read without taking into account graphophonic cues of written language.*

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isolation in contrived ways. They are taught using literature and exposure to text rather than filling in worksheets and underlining isolated words.

Students are encour-

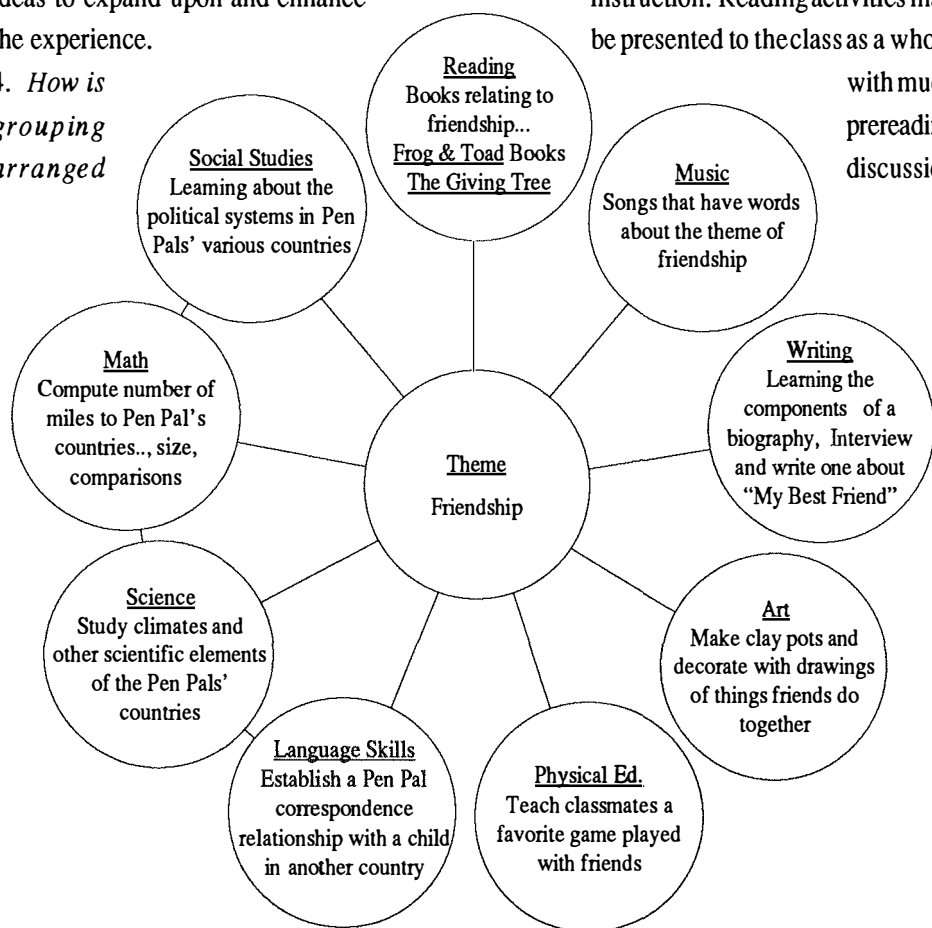
aged to write early on using temporary spelling related to their developmental levels. Children see themselves as readers and writers from the very beginning. Reading is viewed not simply as getting the word, but constructing meaning through integrating various cuing systems. A major goal of whole language is to help children use, not separate, the interrelationships of cuing systems.

*3. What does teaching across the curriculum mean?*

Using every subject area as a potential reading/writing exercise enables children to acquire skills of reading in a meaningful way. Many children still believe that if they aren't reading in a group, all from the same book, they are not really reading. Using all the disciplines gives children a view that reading isn't a subject, but an activity that helps us acquire more knowledge as well as providing entertainment and pleasure. Using a thematic approach through the use of a literature web

is a strategy that often accomplishes this. Following is a sample that can be expanded to the extent that determined goals are met. This web is not intended to be inclusive. Teachers have access to many published novel studies revolving around a theme. It has been my experience, however, that teacher-initiated ideas often are more successful for children who in turn suggest activities to the teacher that offer ideas to expand upon and enhance the experience.

#### 4. *How is grouping arranged*



*in whole language classroom?*

Self-contained, heterogeneous classroom compositions appear to be the best for the child and for whole language instruction. This does not mean that grouping does not take place—it does. However, groups within the classroom are flexible and fluid based on emerging individual needs. Some children will need direct instruction in addition to whole group

instruction. Reading activities may be presented to the class as a whole with much prereading discussion

and strategies. Paired reading, cooperative groups, and buddy reading all allow children to respond to pacing in a non-threatening manner. Teachers should feel comfortable also to work directly with small groups of children. It is in these settings that children can have individual needs met.

*5. How is assessment done and how is progress reported?*

This may be a major weakness of whole language at this point in time. Much discussion takes place about accountability and grading students. Everything from check lists to portfolios are being used in one form or another. We are still in the embryonic stage, I believe, as far as assessment is concerned. Hopefully we are making inroads as teachers *and* parents become more informed and openly discuss progress. Traditional testing procedures do not seem to match our whole language instruction. Altwerger and Resto's research (1986) shows that many proficient readers cannot do skills exercises while many poor readers can. Keeping anecdotal records, tape recording oral reading over time, keeping cumulative writing samples, and ongoing observations (Goodman calls this "kid watching") all seem to be better indicators of children's progress than standardized tests. Assess-

ment is an area where much is still to be done before all involved are satisfied. Ongoing communication with parents, administrators *and* children is a most valid way of reporting. This encompasses developing a *high* level of trust among those involved.

It is impossible to address all the aspects of whole language instruction in one article. I have attempted to clarify from personal experiences some issues that seem to confuse some teachers as they attempt to incorporate new trends and procedures. As teachers, we are typically a committed group who yearn to do what is best for children under our tutorage. We are wisely cautious about jumping on educational band wagons.

It is essential that we continue to develop professionally by reading current publications by respected experts and keep abreast of the literature regarding whole language and then *risk* changing some of our procedures and refining those currently successful. There are whole language support groups and professional organizations eager to share information. Our children grow as we grow. With a strong commitment to success and to our profession, accompanied with authentic enthusiasm focused on the children we teach, our own philosophy emerges and

we enjoy and share in the successes our students experience.

I urge you to try some of the concepts of whole language and begin to implement this instruction in your classrooms if you are not already doing so. Hopefully, others of you are motivated to further expand and refine instruction using more whole language techniques. Begin your personal bibliography of research and literature on reading, writing and literacy in the classroom keeping in mind your children's needs and developmental levels. Be assertive in questioning procedures that may be improved through whole language instruction at all grade levels in keeping a balance in what we offer children.

Being flexible, objective, discerning and continuing to discipline ourselves toward keeping abreast of what is good that is "new" and hanging on to what is good that might be considered "old" brings opportunity for all of us to use our strengths to benefit our students.

Following is a direct quote from a speaker I heard a few years ago. I've carried it close to my heart since then and would like to share it with you. The speaker was Robert L. Crowe, teacher turned author.

- There is an area of education that cannot be measured quantitatively.
- Let's measure what *can* be measured...
- Let's report what *can* be reported...
- \* But there is something we in education know that the world out there does not know...
- That learning does not always take place at the time of delivery, but it takes time for our education to catch up with us.

And, at some time, it all comes together...

'Oh...so That's what that means/meant!'"†

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Tom and Lois Giordano

## *Assessing Reading Beyond the Standardized Test*

Information from existing standardized testing alone does not enable classroom teachers to assist students in becoming strategic, effective readers. Therefore, we and other faculty members of First Immanuel Lutheran School in Cedarburg, Wisconsin, felt a need for another window on how well students were reading.

### THESE WERE THE PROBLEMS AS WE SAW THEM:

1. We had observed that by the time they reached the middle grades, the majority of our students had little trouble with reading *narrative* text (stories). On the other hand, quite a few students in the middle and upper grades were having trouble comprehending and retaining *expository* text (descriptions, directions, or explanations such as are found in textbooks or other non-fiction sources). We wanted to know whether individual students were, simply stated, students effectively reading and comprehending the textbooks that were being used for instruction especially in grades 3-8 where they were expected to achieve increasingly independent levels of operation.

2. Data beyond that from standardized tests were needed that would give insight into the kinds of problems individual students might be having with text.

3. Finally, how could we use such data to modify instruction for our students, thereby enabling us to make informed decisions about the specific types of strategy instruction that were needed by them?

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*Tom Giordano is the fifth grade teacher and remedial reading instructor at First Immanuel Lutheran School in Cedarburg, WI. Lois (Bartell) Giordano was the 4th-grade teacher at First Immanuel when they developed this assessment tool, and is currently teaching eighth grade reading and language arts at Slinger Middle School, Slinger, WI. Both are alumni of Concordia University, River Forest, IL, and hold Master's Degrees in Reading/Language Arts from Cardinal Stritch College, Milwaukee, WI.*

## CURRICULUM-SENSITIVE ASSESSMENT

Assessment measures that are sensitive to the curriculum use the actual materials that children are expected to read as the content of the assessment. In this study, the assessment passages came from the content area textbooks (science and social studies) and the basal reader currently used at each grade level. This made the assessment more relevant and practical for classroom instruction.

## PROCESS FOR CURRICULUM DEVELOPMENT

The first step was to develop a valid reading philosophy with goals and supporting curriculum. We rejected the typical "quick fix" summer curriculum writing project in favor of a year-long inservice program led by Dr. Robert Pavlik, head of the graduate Reading-Language Arts Department at Cardinal Stritch College in Milwaukee. This inservice program involved the faculty in reviewing current research on reading instruction and also provided a set of reading strategies to be used in classroom instruction.

This approach to curriculum study proved to be highly effective and has been applied to other curricular areas at First Immanuel.

## RELEVANT RESEARCH

Curriculum-sensitive assessment. There is ample research to support the idea that information from standardized testing alone does not enable teachers to assist students in becoming strategic readers. Duffy, Roehler, et al. (1987) concluded that the success of instructional innovations in reading should be determined through the use of measures that go beyond a single standardized comprehension subtest.

In an experimental program called Informed Strategies for Learning (ISL), Paris, Cross, and Lipson (1984) reported favorable responses by elementary students who were made aware of their reasons for choosing and applying specific strategies as they read classroom materials. Madaus, Kellaghan, Rakow, and King (1979) stated: "Examinations geared to the curricula of schools are more sensitive indicators of school performance than are conventional norm-referenced tests."

## NARRATIVE AND EXPOSITORY TEXT.

In developing curriculum-sensitive measures, it is necessary to engage the reader in both narrative (story) and expository (content-area) reading. Research substantiates the necessity

for approaching these two types of texts with differentiated strategies. In approaching narrative text, it is important that students become familiar with predictable story structure, or story grammar (Fitzgerald and Spiegel, 1983; Mandler & Johnson, 1977; Stein & Glenn, 1979; Rumelhart, 1977).

Usually beginning with Grade 3, content area materials for science, social studies, and the like begin to take on more significance. Since the materials used for those subjects contain mostly expository writing, it is necessary to measure comprehension of those materials as a separate issue. For instance, a reader showing no difficulty comprehending narrative prose may experience a great deal of difficulty dealing with an expository article, even though the level of vocabulary difficulty may be the same for both. The research of Aulls (1978), Richgels, McGee, Lomax and Sheard (1987), Meyer, Brandt, & Bluth (1980) and Taylor & Samuels (1980) clearly emphasize the importance of the awareness of expository text structure and language for comprehension.

## THE CLOZE PROCEDURE

Weaver (1980) states: "Word meanings are not fixed, but are determined by the context in which they are found." The modified CLOZE technique used was one that randomly lifts an important word from the text and places it into a multiple choice framework along with two incorrect choices. One of the incorrect choices is only syntactically correct and the other is only semantically correct (Figure 1). This type of "in-process" measurement (Page & Vacca, 1980) forces readers to deal with both the syntactic (language structure-based) and semantic (meaning-based) levels of language at the same time. Consequently, modified CLOZE allows for assessing whether a reader's understanding might be breaking down at one or both levels.

## COMPREHENSION QUESTIONS

A comprehension segment at the end of each test was designed with a "yes/no" answer format, where students were to respond whether certain pieces of information appeared or did not appear in the text. As research has supported the use of comprehension questions as one of the indicators of whether a reader has understood the material, we included them for the purpose of objective evaluation and used the "yes/no" format to simplify scoring.

Figure 1

**Semantic and Syntactic Miscues**Semantic-having to do with meaningSyntactic-having to do with grammar or structure (syntax)Examples:Text Sentence-Jim and his friend rowed the boat across the lake.Semantic Miscue-Jim and his friend flew the boat across the lake.

(This miscue preserves grammar and structure, but does not preserve semantic sense).

Syntactic Miscue-Jim and his friend oar the boat across the lake.

(This miscue preserves some semantic sense, but does not preserve grammar/structure).

**Assessment Preparation-Modified CLOZE Examples\***

Jim and his friend (flew, oar, rowed) the boat across the lake.(1)

Bill accidentally hit the baseball (through, broke, around) the window.(2)

She was surprised to find the gas (tank, station, fixing) was closed.(3)

Answer Sheet

| <u>Correct</u> | <u>Semantic Miscue</u> | <u>Syntactic Miscue</u> |
|----------------|------------------------|-------------------------|
| 1. rowed       | flew                   | oar                     |
| 2. through     | around                 | broke                   |
| 3. station     | tank                   | fixing                  |

\*The example sentences are for purposes of illustration only. Normally, they would occur within a paragraph as part of a whole text.

**ADVANCE PREPARATIONS**

Individual classroom teachers assumed the task of selecting the passages and developing the assessment packages for their grade levels. Before this could happen we had to construct a working model of the assessment. This process also included developing strategies for construction of the test instruments and providing teachers with additional explanations of terminology and step-by-step procedures (Figure 2). We were given released time to accomplish these tasks.

## CONSTRUCTION OF ASSESSMENT INSTRUMENT

The assessment instrument consists of two elements: 1) modified cloze passages, and 2) literal and inferential comprehension questions. This instrument identifies syntactic and semantic strengths and weaknesses so that teachers can select strategies to highlight in the course of classroom instruction.

After giving the procedural instructions to the teachers, we worked together in a workshop setting until they felt comfortable with the procedure. Follow-up assistance was given as needed. A collaborative environment was fostered with teachers often sharing passages with each other for feedback and suggestions.

Figure 2  
**Procedure**

Step 1: Select passages.

### Criteria

The passages should be taken from materials children will encounter in the classroom. Therefore, select the passages from content area texts and the basal reader.

The passages should have familiar content-that is, the children should already know something about the subject or it should be based on fairly common, everyday experiences.

Each passage should be a whole or complete piece of writing. It should have a beginning, a middle, and an end. An excerpt should not be lifted from the middle of something; rather, the whole story or lesson should be used.

Each passage should be long enough to accommodate at least ten cloze items, but not so long as to make reading cumbersome at the grade level.

Types of passages:

- 1) Narrative-tells story
- 2) Descriptive-describes physical setting
- 3) Directions-"how to"
- 4) Explanatory-related to a process-explains what happens, and why and how it happens

Take the narrative passage from the basal reader. The social studies text provides many descriptive passages. The science book lends itself well to combining the directions/explanatory passages.

**Step 2:** Make two copies of each selection. You may want to enlarge them for working convenience.

**Step 3:** Prepare the modified cloze section.

a. Pick a word to highlight and circle it. (Select important, meaningful words. Use various parts of speech in order to catch syntactic miscues. Do not use proper nouns, articles, conjunctions, or interjections.)

b. Create one syntactic miscue and one semantic miscue. Make the choices fairly difficult so the reader must think about the meaning of the sentence.

c. In the margin list the three choices in parentheses (correct choice, syntactic miscue, semantic miscue). Vary the arrangement or pattern.

d. Prepare the answer sheet as you go. It is much easier that way.

e. Number the items in the right margin of the copy from the book.

(Repeat steps a-e above for each cloze item.)

f. At the end of the passage note source information.

g. Write directions that are appropriate for your grade level.

**Step 4:** Have another teacher read and respond to cloze items. Revise as needed.

**Step 5:** Develop 8-10 comprehension questions. Have more questions that can be answered from the passage than questions that cannot be answered from the passage. Vary the pattern. Mix both factual and inferential questions. (You may want to use some of the section chapter review questions from the text.)

**Step 6:** Use the spare copy of the text to make a clear and legible copy for the typist. Include any needed comments or instructions. The cloze choices should be enclosed in parentheses and inserted into the text.

**Step 7:** Give copy to typist.

**Step 8:** Revise and edit typed draft. Return to typist for editing and publication.

## EVALUATION OF ASSESSMENT DATA:

Use assessment summary sheets to record assessment data.

If the percent of correct responses is less than 70%, the teacher needs to analyze what type of miscues are occurring. If most of the miscues are semantic in nature, then strategies that highlight reading for meaning should be emphasized. If most miscues are syntactic in nature, then strategies that highlight language structure and grammar should be emphasized. In some cases, both types of strategies need to be highlighted.

If most miscues and/or comprehension errors occur in one type of passage (narrative, descriptive, or directions/explanatory), further orientation and instruction is needed in reading this type of material.

The observation section of the form will include a summary of the teacher's analysis of the miscue and comprehension data. Based on that analysis, the teacher will list the strategies which will support the student's reading growth. Dates should be added as the strategies are taught.

### REVISION OF ASSESSMENT INSTRUMENT:

Whenever new content area textbooks or basal readers are purchased, a new assessment instrument needs to be constructed following the procedures listed above. This will keep the instrument current.

### DISCUSSION

The "action research" design of the assessment was intended to provide insights about specific reading strengths and weaknesses of individual students in both narrative and expository text in textbooks that were being used for instruction at each grade level. We looked at the assessment results of three classes over a three-year period. We found that the majority of our students were very successful with all portions of the assessment. Since all passages came from the texts the students actually used, this led us to conclude that they were having similar success with the textbooks themselves. Classroom observation substantiated this inference.

Some of the students, however, were less successful with both the assessment and with textbook materials. The information from the cloze segments proved to be most helpful in providing a basis for prescribing strategies to enhance their reading comprehension. The assessment program has given us the desired insights into those students who are having trouble with comprehension of textbook materials.

This assessment program has proven to be cost efficient. The major expense is for the paper and reproduction of the passages.

This approach does require a significant investment of time. Schools should only begin the process if the administrator and school board are prepared to invest in adequate released time for the teachers as well as additional secretarial assistance. This is especially true within the structure of the Lutheran school where the time resources of faculty and staff members are often already stretched to their limits.

We recommend that the administrator select one or two facilitators from among the staff. These should be key people who are taking graduate-level reading classes and will help keep the project in touch with current research. These facilitators should take a leadership role in reading curriculum development and in developing the assessment instruments.

After the initial instruments had been completed, our school changed its science curriculum. We found it quite easy to update the assessment passages using the new textbooks.

Individual teachers can develop these assessment tools for their own classes. While the support system and continuity of whole school participation is great, it is certainly not necessary. In fact, one or two teachers could pilot the process with their classes before the whole school gets involved.†

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## ACKNOWLEDGEMENTS

Dr. Robert Pavlik, Reading/Language Arts Department, Cardinal Stritch College, Milwaukee, WI, our friend and mentor, for all of his guidance and assistance.

Faculty and staff members of First Immanuel Lutheran School, Cedarburg, WI, for their co-operation in this project.

Glen Kuck

## *Lutheran Schools-Responding to Changes in Family Structure*



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**Editor's Note:** The following article originated from the Center for Urban Education Ministry. Dr. Les Bayer, founder of the Center, writes: "We at the Center for Urban Education Ministry decided to have an article written about the changes needed in our schools as a result of the changes in the families we serve...one of the findings by all our consultants in the LWML Evangelistic Outreach Through Lutheran Schools Project...was that the successes, under God's blessings, of the programs in outreach at local parishes and schools related very directly to how ready, willing, and able the schools and congregations were to implement (these) changes."

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There was an old principal who worked in a school.  
He had lots of students, and everything was cool.  
All students were Lutheran, born into the church,  
With no need to go elsewhere or even to search.  
Their parents were members, and their grandparents too.  
And so for generations, not much went askew.  
Kids came to school at nine and left by three,  
Then went home to their moms, like Beaver and Wally.  
The classrooms were filled; no more desks could be found.  
The problems were few and the joys did abound.  
The needs of the parents were all being met,

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*Glen Kuck is the principal of St. Paul Lutheran School in the transitional Austin neighborhood of Chicago.*

Or if they weren't, it was a well-kept  
secret.

Status quo was the goal, yes even the  
rule.

And no one dissented in this church's  
school.

But time went by and things started  
changing.

Family structure for one, began rear-  
ranging.

Dads often weren't home, and so, in  
fact,

The conventional arrangement was  
seldom intact.

Moms left the house, their soap op-  
eras forsaken

They became the ones who brought  
home the bacon.

When school was over the kids had  
nothing to do

But to watch TV and on junk food  
chew.

The 90's were here, and what did we  
see

The traditional family became just an  
anomaly.

For Lutheran schools, a new era had  
begun.

There were new needs to attend to and  
souls to be won.

The all-Lutheran classroom was no  
longer the rule

Its number was sometimes even mi-  
nuscule.

No more could kids be the one focus  
of attention,

Needs of the family gave schools a  
new dimension.

Problems of abuse and neglect and  
divorce,

Feelings of estrangement and thoughts  
of remorse,

And dealing with housing, employ-  
ment, and drugs

Were the issues that needed more  
than mere shrugs.

So much could be done; the potential  
was great

For schools to help the whole family  
relate.

Solutions in the schools just had to be  
found

Such as pre-schools, day cares, and  
schools open year 'round

And classes for parents and support  
groups too

And courses to expand people's points  
of view

And strategies to witness God's love  
to each other

So that all could feel just like sister  
and brother.

The rest of the story I'd like to with-  
hold

But the truth of the matter must now  
be told.

When it came to changes, it's hard to  
admit,

This old school would have none of it.

The principal was steadfast and often  
would say,

"I'm sorry, but we've always done it  
this way.

Schools are just for kids, and from  
nine until three.

That's the way it is and always will  
be."

So nothing did happen; no changes  
were made

And the once-proud school all but  
decayed.

It failed to change and to help those in  
need,

And that was the reason it didn't  
succeed.

So like the old lady who lived in a  
shoe

Our dear old principal just didn't know  
what to do.

## CHANGES IN FAMILY STRUCTURE

The fact that the structure of the fam-  
ily is changing is a surprise to no one. But  
the speed with which it is happening and  
the degree of that change is astounding.  
Consider the following:

- In 1955 over sixty percent of Ameri-  
can households consisted of a working  
father and a mother who stayed at home to  
care for two or more children. That was  
true of only six percent of the households  
in 1988. (Esala, 1991)

- Researchers predict that by 1995,  
about two-thirds of all pre-school children  
and three-fourths of all school-aged chil-  
dren will have mothers in the work force.  
(Edelman, 1991)

- Of every 100 children born today in  
the USA, 12 will be born out of wedlock,  
40 will be born to parents who divorce  
before the child is 18, 5 will be born to  
parents who separate, and 2 will be born to  
parents of whom one parent will die be-  
fore the child reaches 18. Only 41 will  
reach the age of 18 without such incidents.  
(Esala, 1991)

- Reported child abuse cases have  
quadrupled since 1975. (Niro, 1991)

- Forty-two percent of fathers fail to  
see their children after they divorce. (Niro,  
1991)

- In one study, twenty percent of students in grades six through twelve said they had not had a single conversation with a parent that lasted as long as ten minutes in the last month. (O'Neil, 1991)

- Increased divorce rates and postponement of marriage mean that people spend less time in a nuclear family. Changing family composition creates diverse lifestyles. Such diversity creates a different array of needs. (O'Hara, 1989)

- Significant numbers of children (over 20% in some of our Lutheran schools) are being raised by grandparents. (Kieschnick, 1992)

- Two major sources of growth in Lutheran church membership in the past were immigration and the baptism of members' babies. But fewer Lutheran people are coming through those traditional immigration patterns and church members are not having as many babies. An increasing number of children who come to Lutheran schools are not baptized and their parents are not members of the congregation. (Mau, 1989)

- Included in this group of non-members are more families which bring with them different mores, values and lifestyles. Adding to the challenge is the reality that there are significant differences also between such groups as the Hong Kong Chinese and the China main-

land families, the American born Afro-American and the Island born, the Columbian Hispanics and the Puerto Ricans, etc. (Kieschnick, 1992)

## CONTEMPLATING CHANGES IN SCHOOLS

It's obvious the situation demands change on the part of Lutheran churches and their schools. For them to be effective instruments of the Lord will require changes comparable in speed and degree to the changes in society. But making changes is more easily said than done. There is something about the status quo that makes people feel comfortable. E.B. White once said, "The only sense that is common in the long run is the sense of change-and we all instinctively avoid it." Change is particularly difficult for Lutheran schools because it involves ministry beyond the elementary school classroom. Lutherans have traditionally been very good at establishing and operating parochial schools, but have given much less attention to adult education or programs for the family.

If Lutheran churches are to make a meaningful difference in the faith and life of a significant number of people, they need to change their perception of their church's ministry and the part the school plays in that ministry. In his book *44 Ways to Expand the Teaching Ministry of Your*

*Church*, Lyle Schaller refers to the Christian day school as the most visible and expensive of the church's programs, but it is:

only one of a constellation of ministries, programs, classes, events, experiences, choirs, groups, circles, and parties designed for the family. The entire package may include two dozen or more components such as parenting classes, father-daughter roller skating parties, a circle in the women's organization for mothers of children in that school, two or three children's choirs, athletic teams, one or two adult Sunday school classes for parents of elementary school aged children, divorce recovery workshops, a circle in the women's organization for single-parent mothers of elementary school aged children, a family camping weekend once or twice a year, a pre-kindergarten nursery school, an intergenerational orchestra, and a surrogate grandfathers' club as part of the school's support system. (Schaller, 1992)

## GOALS FOR CHANGES

Keith Loomans suggests we rename our schools "Family Life Centers." Doing so would help congregations become more intentional about family ministry. Goals

would be set which relate to the needs of the whole family and the school would be an important part of that ministry. (Loomans, 1992)

Whatever goals are set and changes made, they need to be in response to one vital imperative-bringing people into a closer relationship with Jesus. The ultimate aim of any program must be to instill in people the kind of faith that changes their lives. Schaller indicates that the first benchmark of an excellent teaching ministry can be measured by this two-part question: Does the teaching ministry of your congregation result in the transformation of the lives of the participants and in helping people grow in the faith? (Schaller, 1992)

The emphasis in this type of ministry isn't only on teaching academic skills as has been a traditional focus in Lutheran schools, but also on building relationships—relationships with God and with other people. It is based upon people caring for people, as they have, in turn, been cared for by God.

For many unchurched parents, thoughts about God evoke feelings of guilt and attempts to earn God's favor. The ministry of churches and their schools must proclaim the Gospel—that forgiveness before God is not obtained by merit, but by grace, though faith in Christ. It is

because of the new-found relationship with God that people can experience a difference in their relationship with each other. This good news has never been more needed than it is now, as societal changes have brought so much bad news.

Christians are decidedly in the minority in today's world. Of the more than five billion people in the world today, only about one billion profess to be Christians. The present condition of society can be seen so negatively that Marian Wright Edelman, the president of the Children's Defense Fund, was moved to write, "Our children are growing up today in an ethically polluted nation where instant sex without responsibility, instant gratification without effort, instant solutions without sacrifice, getting rather than giving, and hoarding rather than sharing are the too-frequent signals of mass media, popular culture, business, and political life." (Edelman, 1991) The job to be done is immense.

Dwayne Mau refers to the message of the church as being a kind of counter-culture message as Christian values conflict with the majority culture. (Mau, 1989) The commonly accepted message of the world is one of greed and irresponsibility. The message of Christ is one of sharing and compassion. Lutheran

churches and schools can be powerful proclaimers of that message.

## OPTIONS FOR CHANGES

With so much to be done, Lutheran schools hold a potential of gigantic proportions. Our schools serve as the entry point to Christianity for thousands of children and parents each year. As schools begin to see their changing role and begin to adopt programs to fill the needs of their parents, amazing things can happen.

Bible study groups and classes designed for previously unchurched parents are a must. Parenting classes and workshops have proven to be helpful. Support groups have been established for spouses of drug users, people going through divorce, parents of developmentally disabled children, parents dealing with the death of a child, recently widowed adults, newlyweds, and parents who are caregivers for their own elderly parents.

In addition to more traditional groups such as parent-teacher leagues, athletic teams, men's and women's clubs, some of our schools have begun aerobics classes, family nights, and fishing trips for kids and fathers. Each provides chances for bonds to be strengthened and for growth in Christ to take place. Food and clothing pantries have been blessings both for those

who have received necessities and for those who have provided supplies.

Some schools are attempting to assist especially first and second generation immigrant families. Examples of such programs are: having translators present for parent conferences, working with families who want to return to their native countries for family events such as weddings or funerals, assisting families with getting their "green cards" or work permits.

Multi-cultural activities for families are important. Many families love the ethnic food festivals. Ethnic celebrations give families a sense that the school understands and cares for them.

Recognizing that parents are at home to take care of their children for much less time than was previously the case, many Lutheran schools have begun pre-schools and before and after-school programs. Based on current trends, Dr. Carl Moser, director of schools for The Lutheran Church-Missouri Synod, predicts that by the year 2000, there will be about 1000 Lutheran elementary schools and 500 Lutheran pre-schools, all with extended care programs. He also predicts there will be: 500 additional day care programs, either part-time or full-time. The difference between care and school will become blurred. Before and after

school care will become more like extra-curricular programs or tutoring rather than free-play time. There will be more contact with families and more efforts toward ministry to families, helping them to raise their children and to teach them about the Lord Jesus Christ. (Moser, 1989)

To provide meaningful activities for children during the summer months when parents are at work, some Lutheran schools have adopted a year around format, either with traditional classes for students or with a variety of programs during the summer. While most schools still begin their school year in early September and dismiss in early June, it may be useful to consider some alternatives. The school year was developed at a time when America was largely a nation of farmers. As the work force became more industrial, a few minor adjustments were made in the school calendar. However, the gap created by the differences between the work calendar and school calendar was expected to be filled by the parents. This arrangement was adequate until mothers began joining the work force and no one was at home to be with the children. (Long, 1983)

Now, more than ever, schools can provide a needed service to the family by establishing programs which provide

meaningful activities for children while their parents are at work or are themselves going to school. During the summer, some schools offer their students elective classes such as drama, public speaking, foreign languages, woodworking, art, sports, computers, first-aid, and swimming. Other schools have established work forces from among their youth to help clean up the community or help with the housework of the elderly. At least one church conducts week-long trips into inner-city neighborhoods for their young people. While there, the youths combine physical labor at a sponsoring church with tutoring programs for the people of the community.

### CHANGES THAT STRENGTHEN THE CHILD-PARENT CONNECTION

Programs in family ministry provided by a church and school can't be mere babysitting programs. They must be part of the church's mission as a learning and caring community. There is a vibrancy in such a community; there is passivity in mere babysitting programs.

If a program causes the parent and child to spend even less time together than before, the worth of that program should be questioned. The goal of any program is not to be a substitute for the family. It is to help the family be a better family.

An additional factor needs to be considered. By having so many programs after school and during the evening for individual members of the family, churches and schools may inadvertently separate family members rather than bring them together. Families need precious time at home to talk, to study, to play, to read, and to simply be together.

In the book *Parenting by Heart*, Ron Taffel refers to the connection between child and parent as an "empathic envelope." This empathic envelope is a kind of container which holds children and parents together and insulates them from the outside world. It is filled with the values of the parents. It represents a feeling of belonging and security for the child. The need for these feelings of belonging and security on the part of young children is obvious. And while older children may try to mask it, they too need to feel a part of the family unit. This envelope expands and contracts to fill the needs of the family. In successful families, it has three qualities: compassion, clear expectations, and communication. (Taffel, 1991)

If we continue to think of the family unit as a kind of envelope, it becomes important to see the role of Lutheran schools in this envelope. The schools must play a major role in the values that go into it. They must show Christ as being the

central focus of life itself. They must show compassion as it relates to the child and the parent, and as they relate to each other. The schools must help the child and parent translate their beliefs into a series of expectations and develop strategies to reach those expectations. And, they must facilitate communication between members of the family unit.

### IMPLEMENTING CHANGES

While the programs in schools vary greatly in type, successful ones have one common element—excellent teachers. Lutheran schools have a head start in this regard, since they already have so many of them. However, congregations should not automatically assign new responsibilities to their Christian day school teachers. Teachers must have adequate time to continue to relate to the entire family in their roles as classroom teachers. This may mean that other professionals need to be added to the staff. Loomans suggests that since many Lutheran schools have specialists on staff for reading, athletics, and music, why not have a family life specialist? (Loomans, 1992)

Ministering to families in the future will require a greater use of multi-staff ministries. These will include both commissioned teachers and people from the congregation who are assigned specific

duties. (Mau, 1989) For example, a psychologist or social worker from the congregation may be enlisted as a leader of a support group. Experience has shown that professionals competent in fields other than teaching make excellent teachers when they have a chance to work in areas in which they feel confident. (Schaller, 1992) These professionals benefit much themselves and feel more a part of the church's ministry as a result.

It is crucial for the church and school to work together closely as changes are considered and implemented. Pastors, principals, teachers, volunteers, board members, and voting members need to work in harmony. It's also important that parents who are brought into the church by way of the school's programs sense this harmony. They need to perceive the church and school to be one body, rather than two separate entities. It's not enough for the parents to be brought to the church's doorstep. They must feel welcomed when they arrive.

### IN CLOSING

Bringing about change in churches and schools can be a challenging venture. Adding a pre-school or extended care program, or creating support groups or additional adult classes are major steps. Some of them will require financial investment

and all of them will require much time and prayer. However, once the program becomes operational, a common reaction to the change is, "How did we ever get along without it?" The Lord continues to hold the hands of those who work to find new ways to minister to His people.

There's an old poem about a boy who was granted a wish. He used his wish to wish for two more wishes. And with each of these wishes he asked for more wishes and so on until he had stockpiled billions of them. While other people were busy enjoying life, he sat among his wealth of wishes and did nothing but count them and grow older. Then one day he was found dead. And so in a world filled with beautiful experiences and with so much potential to create more, the boy had grown old and had simply wasted his wishes on wishing. (Silverstein, 1974)

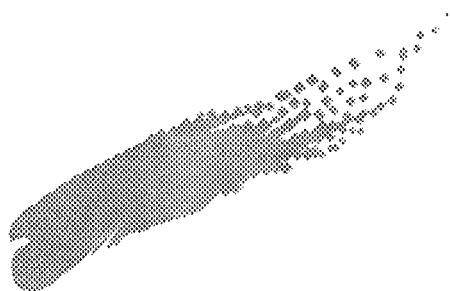
Similarly, Lutheran churches and schools can't afford to waste time just thinking about all their potential. They have to get started taking advantage of all their God-given blessings and design ways to share these blessings with families.

As Dwayne Mau says in his article, "The opportunities we have for ministry

are limited only by our willingness to develop creative solutions and our capacity for compassion."†

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*Allan Schmidt*

## *The Legacy of Leadership In Lutheran Secondary Education*

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**Introductory Note:** This is the second in a series of three articles which focus upon the elements of effective leadership within the Lutheran secondary school movement. Dr. Gilbert Sernett laid the foundation in the September-October issue exploring the intellectual and social history of Lutheran education. This article identifies the qualities exhibited by leaders of the Lutheran high school movement of the 1940s and 1950s. The series will conclude with Superintendent Thomas Buck of the Milwaukee Lutheran High Schools writing on the current leadership literature informing those who will lead the Lutheran high school enterprise into the 21st century.

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A standard of leadership emerged from principals of the Lutheran high schools in the 1940s and 1950s. By 1945 five community Lutheran high schools graced the mid-west landscape. Beginning in 1903, Milwaukee Lutheran High School opened followed by Chicago (1909), Ft. Wayne (1935), Racine (1943), and Detroit (1944).<sup>(1)</sup> The Lutheran high movement after 1945 rapidly expanded so that from 1946 to 1961 fourteen high schools opened across the country. This period was followed by an even greater flurry of openings from 1965 to 1985 with fifty-one high schools opening their doors for the first time.

The high school movement is not old and by looking back only 40 years reveals community efforts under the guiding hand of educational leaders. The not so distant past may yield valuable lessons, helping today's administrators face present challenges.

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### Administrative Training in the 1940s and 1950s

In 1941 Lutheran high school principals founded the Association of Lutheran Secondary Schools (ALSS). These like minded administrators set agendas including topics of a grade one through twelve Lutheran curriculum, curriculum for secondary teacher training, use of Christian textbooks in all subjects and the development of future and additional administrators. The recruitment and training of new administrators for Lutheran high schools fell to veteran Lutheran principals.(2)

The mentoring of replacement administrators assured the continuity of Lutheran doctrinal and confessional standards giving candidates moral and religious orientations. To the principals the theological perspectives superseded administrative skills although both were important. Recruitment of administrator replacements focused on the ranks of parish school teachers, staffs of existing Lutheran high schools, and the clergy of The Lutheran Church-Missouri Synod.(3) The prospective administrators, having the proper theological and moral perspectives, received administrative training on the job and by taking additional course work in "such fields as high school administration, supervision of instruction, curriculum, tests and measurements, and guidance."(4)

Carl S. Meyer, principal of Chicago's Luther Institute, considered the ALSS as

the organization to promote a "distinct professional status" for its members through a clear philosophy of Lutheran secondary education. Meyer wrote:

The immediate need in our schools of higher learning is, I believe, the clearly defined philosophy that the first and supreme objective must ever be the spiritual benefit of children and not the following of all manner of modern educational trends. We must always remain alive to the fact that our schools have a definite and peculiar character and only if they preserve that character are they worthwhile preserving.(5)

The founders of the ALSS did not expect to depart from mentoring and counseling one another to maintain consistent theology and administrative policy. They did expect The Lutheran Church-Missouri Synod's colleges to be the inculcators of basic beliefs and practices of faculties and administrators of the future Lutheran high schools.(6)

### Preparation for the Growth Period

Twelve new Lutheran high schools opened between 1955 and 1965 and were a foretaste of the expansion to occur between 1970 and 1985. The 1940s and 1950s did not supply the number of experienced principals needed to fill the administrative demands during the rapid growth periods of Lutheran high schools. Often the few assistant administrators and

those being mentored by the veterans either replaced the retiring principals or accepted positions on district or synodical education levels.(7)

As the search for more administrators accelerated to fill the positions in new and existing high schools, some Lutheran high schools were being opened by individuals unaware of the tradition of Lutheran education and lacking understanding of the mission and ministry of Lutheran high schools. Most of the existing administrators were preoccupied with running their own schools and associations and did not have the time to train their own replacements or to encourage young administrative candidates.

There were, however, a handful of veteran Lutheran high school administrators who responded to requests from many communities to assist with feasibility studies and assist the new administrators where they could. These experienced leaders, trained and mentored through the synodical system of colleges and by Lutheran educators, have left a legacy useful in mentoring present and future Lutheran high school administrators.(8)

#### The Legacy of Leadership

The rationale for Lutheran secondary education came from Martin Luther and was summarized by Lutheran educator S.C. Ylvisaker in speaking to The Lutheran Church-Missouri Synod convention in 1945:

It is not a negative argument we wish to present...that the public schools are no place for our children. It is understood that the responsibility of the Christian as a citizen of the state places upon him the obligation to support the public school system as a means of preserving the American way of living. Nevertheless, the one consideration which we as Christians must at all times keep before us is this: to what school must I send my child for the kind of training that can properly be called education or character training during the years when this must remain the essential thing? Into whose care do I dare to commit my child? What do I owe to God, to whom the child properly belongs, in order that I may face Him on that great day, assured that I have done what I could to fulfill my sacred obligation? What do I owe my child as the one great heritage he has a right to expect of me as his parent and servant of Christ? The answer must be: where character building is involved, where it is a matter of educating that child as a child of God and a member of the Christian Church, that school must be a Christian school. It is only in such a school he can be educated in the full sense of the word and trained as one whose real home is heaven and whose

great mission is to reflect the light which is of heaven.(9)

Faith development by those who care and love God is the Lutheran high school communities' offer to Christian parents. Lutheran high school principals struggle with the administrative approach that results in a desired caring-learning community. In the 1930s and 1940s public school administrators followed Frederick Taylor and his scientific management which focused on the job more than on people. Near the end of the 1940s Lutheran educators moved away from the use of scientific management and more toward democratic approaches to leadership. Dr. Albert Huegli, in the 1944 *Lutheran Education Yearbook*, suggested a shifting of emphasis:

Administration may be defined as a concerted endeavor which is the means of accomplishing the purposes of the organization. After the offices, duties, and departments have been set up in the organization, administration is the technique of conducting them. It is a process common to all group effort and involves the direction, coordination, and control of persons to achieve certain goals. In one sense, it is an art, a cultivated ability. In another sense, it is a science.(10)

Lutheran high school administrators in the 1940s and 1950s searched for an appropriate leadership theory to apply to

the Lutheran school context. The human relations movement added to the growing democratic approach which predated the democratization in the public schools and industrial management. Lutheran educators saw the potential for use of the Gospel in a caring environment. Lutheran educator Carl S. Meyer explored the means to make Lutheran administrators efficient yet who would retain the concept of community:

In simple endeavors, organization and administration are informal and personal working relationships. As group activities enlarge their scope and become more complex, they tend toward specialization of function. Some pattern of organization will have to evolve if efficiency in operation is to be achieved. The educational program of the Church is undergoing this transition. The experiences of other institutions which have already passed along this way can profitably be studied. It has been found that certain concepts pertaining to authority, organization, and coordination have value as guides to institutional management. Christian educators should find it interesting to see whether these concepts are applicable to their own organization endeavor.(11)

Veteran Lutheran educator Arthur L. Miller, Executive Secretary of the Board for Parish Education, mixed scientific and

participatory styles in writing about leadership of Christian schools:

1. leadership rooted in solid theological foundations.
2. leadership rooted in a sound theory of Christian education.
3. identification of goals, purposes, and objectives for each educational program undertaken.
4. use of "decision analysis" to tie action to objectives.
5. short-range and long-range planning.
6. involvement of as many people as needed to head up a specific project.
7. recognition of the importance of communication.
8. personal growth of the executive, "just as he urges others to grow."
9. keeping abreast of analyses of the future to remain future-oriented.
10. participation in professional conferences and representing the synodical point of view on Christian education in meetings with public school and other than Missouri Synod church school teachers.(12)

Ideas on leadership of Lutheran high schools, as described by Carl Meyer and Arthur Miller, were recorded by Martin Wessler who was mentored by these two individuals in the art and science of leadership. Wessler reflected also some of the best thinking of those stalwarts in Lutheran

high schools in the 1940s and 1950s while having a vision of his own. Secondary leaders like E.H. Buerger, Milwaukee; Elmer Eggold, Racine and Milwaukee; A.J. Freitag, Detroit; Paul Lange, St. Louis; Carl S. Meyer, Chicago; E.F. Sagehorn, Cleveland; and Herbert Stuenkel, Baltimore contributed to a body of knowledge, skills, and thinking unique to Lutheran secondary education. These leaders' contributions were passed on primarily through the mentoring process to those young teachers or administrators they knew. Some of their collective thinking has been preserved in the writings of men like Meyer, Miller, and Wessler. The legacy of the very successful educational leaders of Lutheran high schools established in the first half of the twentieth century was strong, effective schools. These schools still today are the pillars among the present sixty-four Lutheran high schools.

### Leadership Qualities

Strong schools were led by effective leaders worthy of study. Identifying the characteristics of all the excellent leaders is beyond the scope of this article. Instead, selecting illustrative examples of their writings suggests skills and approaches worthy of emulation.

Although the influence of the early twentieth century scientific management advocates Frederick Taylor and Henri Fayol was found in their writings, democratic leadership took hold early among

Lutheran secondary educators generally. Martin Wessler wrote about the functions of strong principals who exert leadership. The functions were: visualize, organize, deputize and supervise.(13) The following are excerpts explaining leader behavior from a 1982 article written by Wessler for a Milwaukee based educational management publication:

Most of us agree that successful schools and school systems are headed by successful leaders. Success is hampered when the school principal permits himself/herself to get bogged down with daily routines imposed primarily by expectations of others. The successful principals I know chart their daily and weekly work primarily on the basis of self-imposed expectations. Success follows that kind of leadership. It is so easy to allow the imposed expectations of others to become an excuse for mediocre leadership.

Perhaps the primary reason for principals' weak or mediocre leadership is that they have no plan or formula for being successful. This suggests that successful school principals do follow a plan, a strategy, a formula (call it what you will) for personal success and the success for the institution they lead. I am certain there are dozens of success formulas for strong leadership. Whatever the formula or

plan, four basics are inherent in all of them.

A strong leader is able:

1. To visualize. Strong leaders know where they're going. When leaders know where they're going, others follow. Strong leaders have followers. Leaders and followers need to see light at the end of the tunnel, see the sun through the clouds, see better days ahead, see the possibilities of tomorrow and have hope for the future. This means that the leader has to have a dream without being a dreamer. The strong leader spends hours, days, weeks, contemplating the future and a responsible vision of how he/she and their institution have a role in that future. People on the move need a place to go. Few people stand in the way of a moving object and most people like to climb on board when things are moving forward.

2. To organize. Unfortunately, many visions remain nothing more than dreams. A vision needs to be organized. Each good idea needs to be seen in terms of its individual components: buildings, educational programs, student life, faculty, budgets, public relations, recruitment, etc. Once the components of a vision are clearly identified, components can be developed with goals, objectives and implementing tasks. As this happens,

a plan-of-action emerges; the dream begins to come true; the vision moves into reality.

3. To deputize. The big vision requires mobilizing the troops. Few institutions can afford the luxury of permitting administrators within a system to carry on their private pursuits. In the absence of a master plan, administrators often have no other choice. A vision begins to move forward when individuals within the institution understand clearly their responsibility for fulfilling that vision. Every person must know very clearly his or her role in the execution of the master plan. People must be deputized.

4. To supervise. Supervision is the responsibility of top administrators. They are responsible for a plan whereby they supervise those immediately responsible to them. Subordinates in turn supervise and hold accountable those for whom they have responsibility.(14)

Carl S. Meyer wrote for *Lutheran Education* in January, 1949 about the progress of the high school movement. Reporting on the newest Lutheran high school and its enrollment Meyer quotes Dr. E.F. Sagehorn, the first principal of the Cleveland high school which opened in 1948:

Our enrollment will largely depend on how well we sell and interpret our school. For that gift we implore the wisdom of our Lord.(15)

Meyer said:

Sagehorn, formerly registrar and guidance counselor of the St. Louis Lutheran High...is well qualified for this position by virtue of his training and previous experience.(16)

At the Lutheran high in St. Louis, Sagehorn must have carefully studied the school and observed Dr. Lange.

Dr. Herbert H. Gross summarized principles of administration from the writings of Dr. Albert G. Huegli, then Dean of Students at Concordia Teachers College, River Forest, Illinois:

- a. There should be unity of command. Efficiency demands only one superior officer.
- b. The granting of authority should be clear and precise.
- c. Responsibility should not exceed the authority granted for the performance of a duty.
- d. For efficiency in larger institutions, authority must be delegated by a superior to subordinates.
- e. The delegation of authority must not exceed an administrator's span of control.
- f. Good administration requires democratic, not autocratic, leadership.

g. Administrators should confine themselves to policy-execution and the people or their duly-elected delegates should be vigilant in maintaining the responsibility of policy-making and the supervision of policy-execution.(17)

Lutheran administrators concentrate on practicalities such as enrollments, finances, and personnel but leadership is directed to the human enterprise aspects of schooling. Martin Wessler wrote about this important issue:

It is obvious that now is the time for educators to stand up for students and parents and reclaim their role as advocates for good causes, ideals and responsible lifestyles. Educators must do this regardless of the press for good administration required to keep the "ship afloat."

Two compelling reasons demand that educators accept this key responsibility. First, and very obviously, students, parents, and our communities need our help. Secondly, and perhaps not so obviously, educators who accept this challenge will discover that they will be generating good will, confidence and support for their schools. It seems to me that all of us have much to gain as together we work for a healthy, orderly community and society.(18)

Relationships with staff for effective supervision developed in Lutheran secondary education under certain leaders coming out of the 1950s as advanced by Hertzberg, Blake and Morton and other organizational behavioralists.(19) Wessler wrote that supervision should provide the following components:

- Ongoing interest in the person and his/her job

- Help in overcoming obstacles along the way

- Evaluation that leads to modification of plans where needed and appropriate

- Commendation that gives the worker joy, a sense of worth and accomplishment

- Assurance that the vision will be fulfilled along with each component of it.(20)

#### Passing on the Legacy

Leaders of Lutheran secondary schools identified and mentored future administrators in the 1940s and 1950s as they had the opportunity. Certainly this informal method developed quality leaders with leadership principles and ministry concepts but not in sufficient numbers for the unexpected growth of Lutheran high schools in the 1970s and 1980s. No organized or planned method developed other than the graduate education for administrators at several Concordia colleges and universities.

Today prepared Lutheran administrators with leadership skills and abilities sufficient to face old and new challenges are in great demand. Unlike their predecessors, today's educators contend with state and national certification requirements. Graduate level secular education administration programs do not include the specific philosophy of leadership for Lutheran high schools. The "goodness of fit" between the Lutheran essence of the school as a spiritual learning community and secular concepts of leadership behavior are concerns not to be ignored. The significance of Lutheran administrators and future principals attending synodical colleges and universities for certification and advanced degrees must not be underestimated.(21)

Searching the writings of Lutheran high school principals and synodical officials supporting Lutheran high schools reveals advanced thinking in relating to staff democratically while forging a partnership to build community. Present day administrators of Lutheran schools strive no less to be effective leaders of a mission that visualizes the Lord's desire for His young people exemplifying their relationship with Him. Passing on the legacy of Lutheran educational leadership preparation may be in jeopardy if the craft is no longer preserved and interpreted for the 21st century.†

## Notes

1. Milwaukee's high school was a joint effort of the Wisconsin and Missouri Synod Lutherans that became two schools in 1955. The Chicago school was Luther Institute.
2. Gilbert L. Semett, *The Relationship Between Trends in Educational Administration and Exemplary Lutheran Secondary School Practice* (University of Michigan, 1990) Unpublished dissertation: 27.
3. Semett, 17.
4. Carl S. Meyer, *Christian Secondary Education* (Lutheran Education Association Yearbook, 1944) 79.
5. Meyer, 77.
6. Semett, 29.
7. Semett, 42.
8. Semett, 43-44.
9. Carl S. Meyer, ed., *The Lutheran High School* (St. Louis: Board for Parish Education, 1945) 14-15.
10. Albert G. Huegli, "Principles of Organization and Administration," *Christian Secondary Education* (Lutheran Education Association Yearbook, 1944) 5.
11. Meyer, 22.
12. William A. Kramer, *Lutheran School-15 Crucial Years: From 1959 to 1973* (St. Louis: Board for Parish Education, 1975) 57.
13. Semett, 116.
14. Martin Wessler, "A Good School," *Education Management* newsletter (Milwaukee: Anderson/Roethle) (1983): 1-4.
15. Carl S. Meyer, "Lutheran High School News," *Lutheran Education Journal*, 84 (1949): 280.
16. Meyer, 280.
17. Herbert H. Gross, "An Interpretation with Recommendations," *Lutheran Secondary and Higher Education for Effective Action*, Lutheran Education Association (Sixth Yearbook, River Forest, 1949): 146.
18. Martin Wessler, "Educators/Advocates for Good," *Education Management*, newsletter (Milwaukee: Anderson/Roethle) 80-1 (1980):3.
19. Semett, 121.
20. Martin Wessler, "Five Steps for Dealing with the Future," *Education Management*, newsletter (Milwaukee: Anderson/Roethle) 80-1 (1980):3.
21. Semett, 44.

*Rich Bimler*

## *Celebrating the New Year!*

Here are ten tried and true ways to get 1993 off to a snappy, stimulating and super start! Regardless of how many resolutions you've already broken, the fact is that the Lord continues to be our source of strength and stamina!

1. Celebrate each day as a gift from God!

A 96 year-old man was laughing and smiling broadly. "What are you so happy about?" a friend asked.

"I broke a mirror," he replied.

"But that means seven years of bad luck."

"I know," he said, beaming. "Isn't it wonderful?"

We rejoice in the fact that the Lord has given us one more day to serve and share His love and care for the people around us.

2. Greet each person you meet each morning with a friendly "hi," as if you really mean it. And then really mean it!

3. When asked, "How are you?" do not even begin to respond. The person who asked probably isn't interested anyway. Just nod and say "Fine," as you usually do.

4. Realize that your present mood is never permanent. That means if you're especially high one day, enjoy it, but don't assume that you'll be that energetic every day. And that also means if you are somewhat down today, watch for people in your life who the Lord will send to lift you and care for you. And then do the same for others around you.

5. When you get into the doldrums and are depressed, do ten things. (Wow, now I'm really depressed!) The first thing to do is help someone in a personal way-and then do it nine more times.

6. Call or write a different person in your life each week. Share what he or she means to you, and keep those networks alive.

7. Seek ways of bringing out the best gift of each person in your confirmation class, on your staff, and in your family.

8. Give out a button that says, "I was caught doing something right." It feels good to look for good things in people, and then affirm them by telling them so. (I actually do have a button which says that, but I must confess, no one gave it to me. I bought it myself.)

9. Be an inverse paranoid. An inverse paranoid is one that goes around accusing people of being out to make you happy! Try it. At your next staff meeting, say to someone, "Are you trying to make me happy?" The reaction should be revealing.

10. Think of one new way of celebrating life with others each week of this year. Make a list, check it twice, and share these ways of celebrating with your family, class and staff.

Free one: Celebrate the gift of forgiveness each day in the Lord, even on days when you do not feel like celebrating!

Test out these ten tried and true teachings for tantalizing times today, tonight and even tomorrow!

Terrific!+

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## *Free or Inexpensive*

The 1993 edition of *Free Stuff for Kids* includes hundreds of free and up-to-a-dollar things kids can order by mail. This book gives children the opportunity to give and/or receive inexpensive gifts throughout the year.

The offers range from sports teams photos to stickers with environmental messages. Kids can send away for coloring books, crafts, games, funny poetry, and school supplies. The editors claim to have examined every item listed.

The book is designed for children who read and write. Clear instructions tell how to write for materials, and a checklist is included to make sure the directions have been followed carefully. So for many children it is a learning tool in disguise.

The 106-page book is available in bookstores and can be ordered from Meadowbrook Press, 18318 Minnetonka Blvd., Deephaven, Minnesota 55391, \$6.50 (postage paid).

*Charles W. Laabs*

## *Administrative A-B-C's*

### *Administrative Talk*

Helpful to the school administrator is a review of administrative A-B-C's. When it is necessary to redefine his/her role, modify leadership behavior in a given situation or circumstance, describe his/her style, or write a job description, another look at the A-B-C's of administration might benefit.

The acronym POSDCoRB identifies basic functions of management and is often considered a classic set of directives for effective leadership.

Planning-what must be done, and taking new directions/  
actions

Organizing-how can the plan be arranged, defined, and  
coordinated

Staffing-identifying needs; selection, hiring, and maintain-  
ing staff

Directing-decision-making and implementation, commu-  
nication and evaluation

Coordinating-meshing the efforts and activities of the entire  
school

Reporting-record keeping, data gathering to determine that  
goals are being accomplished, taking necessary action

Budgeting-fiscal planning, accounting, and control  
Administrative styles deemed effective are

Autocratic (benevolent): greater concern for tasks and  
challenges and minimum concern for relationships

Bureaucrat-conscientious leadership with emphasis on the  
use of rules

Coercive-executive-concentration on both tasks and rela-  
tionships

Developer-maximum concern for relationships and development of individuals and their talents

**Styles that tend to become negative and less effective:**

Authority-obedience-maximizing production through use of power, authority and control

Be a good-doer-maximal concern for people with harmony as an end in itself, sacrificing tasks and goal attainment

Country club-emphasis on good feelings even if production suffers

Deserter-passive and uninvolved leadership

Administrative styles are also affected by the "X-Y-Z's" which pertain to a leader's assumptions about people and human nature.

Theory X and Y: concern about faculty members' lack of ambition and their dislike of work-combined with passiveness and resistance to organizational needs (X); which is contrasted with people's inclination toward self-direction, creativity, and high productivity, ready to assume responsibility for, and the meeting of goals (Y).

Theory Z: includes the leader's attitude toward the total school's outcomes, efficiency of operation, shared decision-making, and qualities of the entire staff and its operation.

Many other A-B-C's of leadership can be examined as the building administrator works through the processes of self-evaluation. Mistakes are often made as a result of the application of inappropriate judgments and decisions. A deliberate, conscious change of style can often direct the leader to alternative and acceptable behaviors, attitudes, and strategies. A critical question is, "How can the leader explain his actions, become more diplomatic, and remain more accountable for his behavior?" Thus an analysis of one's leadership style is useful, perhaps using labels and behavior descriptions (A-B-C's) or (X-Y-Z's) as he strives for meaningful change in leadership patterns toward instructional improvement and increased total school effectiveness.

**Suggested resource**

Lunenburg, Fred C. and Allan C. Ornstein. Educational Administration, Concepts and Practices. Wadsworth Publishing Company, 1991. Belmont, California.†

*First  
Person  
Singular*

*Carl Schalk*

*“Let’s Pretend” To a  
Pre-Recorded Tape*

America’s love affair with technology knows no bounds. We are fascinated with gadgets. Slicers, dicers, VCRs, gadgets and gizmos of all kinds find their way into our homes.

Purchased with the best of intentions, they appeal to our highest instincts. They promise to save time, labor, and make work easier. But soon, in many homes, they stand unused, ignored, relegated to the basement, awaiting the next garage sale. They weren’t what they seemed to be.

Churches and church music programs, too, are easily seduced by the allure of the latest in technology. (“If God hadn’t wanted us to use it, he wouldn’t have invented it.”) It is attractive because it seems to be the solution to so many of our problems. Of course, not all technology is bad. But as it subtly begins to reshape our understanding of worship, many of its advantages are neither as simple nor as helpful as we may have thought. We easily become captive to its limitations and distortions. Like many remedies, the cure is often worse than the disease.

Enter the pre-recorded music tapes! Containing lush orchestral tracks to be used as background accompaniments to solo or choral renditions sung “live” in the service, they are touted as the latest in “contemporary worship.” Born of the “religious-TV” entertainment culture, introduced with little or no thought of the consequences, their

unexamined use has had devastating musical results for congregations who have become spectators in an extravaganza of "Let's Pretend."

Congregations can pretend their ten-voice choir is accompanied by the Chicago Symphony Orchestra. Soloists can pretend they are crooning the latest pop Christian hit to the accompaniment of the London Philharmonic.

That most of this music is inappropriate to the liturgy goes unnoticed. That balance and human scale are sacrificed seems to make no difference. That the dynamic aspect of music making-real people making real music-is diminished. (How does one, for example, make the subtle adjustments of mood and tempo, which are part of any dynamic music-making, on a canned pre-recorded tape?) Effect is everything. And the bigger and splashier the effect, the better. Most devastating of all, the congregation's voice is silenced and replaced by pretend music for listening.

Some years ago a popular children's radio program was entitled "Let's Pretend." The word "pretend" means "to affect; feign; to claim or allege insincerely or falsely; make believe." This is exactly what is happening in many churches captivated by pre-recorded tapes-make believe.

Let's not teach our children that music for worship is "pretend" music or make believe. Perhaps a first step would be to get back to the human voice, to a human scale, to real people making real music, and music programs that reflect and which can be sustained by the talents and skills of the people of God in a particular place.

That would no longer be "Let's Pretend." That would no longer be pretense striving for effect. That would be teaching children reality.✚

Teaching  
the  
Young

Shirley K. Morgenthaler

## Ah, the Goal!

It's that time of year. Planning ahead for a new year and a new season is always exciting. So much to do... So many exciting plans to plan and dreams to dream... So many programs and parents and profiles and portraits and personalities and projects to think about! But how will it all get done?

Don't you secretly wish you could clone yourself to conquer the mountain of responsibilities and requirements? Don't you sometimes think that God has more in mind for you than you currently think is possible?

It's that time of year. The time of resolutions made and resolutions broken. The time of starting anew, dreaming dreams and setting goals. The time of conversations with God about the future and your role in it.

We need to get back to the goal. Ah, the goal. What's that? Have you lost your sight of the goal? Have you been so busy with the programs and the details that you have begun to ignore the goal?

And what about your mission? Have you mislaid that, too? The mission? Aren't mission statements the stuff of organizations and agencies? Aren't missions the grist of groups and gatherings? How can we talk about MY mission? Do I have one?!? Should I have one?!?

The purpose of a mission statement is to focus on the goal. The purpose of a personal mission statement is to focus one's personal energies towards the goal...and to decide what the goal is to be in the first place.

It isn't just congregations and organizations and missionaries that have missions and mission statements. You, the teacher in the trenches, need one, too!

As teachers, we all have goals for our classrooms, for our activities, for the children that we see and teach each day. But goals for ourselves? Really? Purposes for our productivity? By ourselves? Is such a thing possible?

Each of us does have a set of goals and a philosophy under which we operate in our daily and professional lives. For those of us in

Lutheran education, those goals and that philosophy are directly related to what we believe. For all people, the sense of purpose under which they proceed is, indeed, a part of the mission of their lives.

But even for us Christians, that mission often—even usually—goes unstated and unexamined, too often for an entire lifetime. For some of us, that mission is never clarified and articulated in a way that allows us to examine the assumptions on which it rests. For the fortunate few, that mission becomes the guiding force and purpose for our professional and personal lives. That mission becomes the philosophy under which decisions are made and goals are determined.

A sense of purpose is a gift to be treasured. A sense of purpose grows out of knowing who you are, what you can do, where and how you personally can make an impact. A sense of purpose is the knowledge that you, the individual, can make an impact, a difference.

Deciding to make that impact is the decision to have and to act on a very personal mission. Deciding to make an impact is a decision to focus on a goal until that goal is attained. Deciding to make an impact is the single most important professional decision that any teacher and caregiver can make.

What is YOUR mission? What is the focus of your professional energy? Where can you make a difference? What are the talents that make you uniquely you? How can those talents serve your mission?

What are YOUR gifts? With what talents and abilities has God uniquely gifted you? Are you using them? ALL of them? Are your energies being directed toward the goals and gifts God has given specially and especially to you?

Are you being realistic? Are you hiding from your talents? Are you overestimating your abilities? Are you running from your real abilities?

Only you and God know the real answer to those questions. But other people, your colleagues, often see your gifts more clearly than you do. Listen to them. Trust their judgment. Take a venture of faith and risk in an area that God is pointing out to you.

Decide today to adopt a personal mission. Decide today who or what the focus of that mission should be. Decide today where your talents can make a difference, and begin to do it. Use your mission as a screen through which new projects and activities are considered and assessed. Share your personal mission with a trusted colleague. Build a vision of the impact that you can make for and with young children.

Pray for support as you begin to implement your goals and your mission. Work together—with God and your trusted colleague—to make a difference, a real difference, for the young children and families that are within your sphere of influence and your mission. Don't be afraid to dream dreams. That's where good ideas and worthwhile endeavors start!✚

*Lessons  
From  
Research*

*Bette Krenzke*

## *On Effective Schools*

Lutheran schools, traditionally, have prided themselves on effectively ministering to the needs of the whole child. Indeed, the very fact that the child's spiritual needs are being met does give Lutheran schools a decided advantage over their competitors. However, parents are vitally concerned about the quality of the their children's education beyond religious values, so many parents now do "comparison shopping" when selecting a school for their children to attend. What they find is not only wide variance among Lutheran schools, but among schools in general whether they are Catholic, Christian, private or public. The question often asked, then, after such an experience is "What makes some schools more effective than others?" Research over the last twenty years has offered some fascinating, if not complex, answers to this question. Educators should be aware of some of these important elements correlated with school effectiveness:

### **FACULTY**

First and foremost, effective schools cannot exist without effective teachers. The two enjoy a symbiotic relationship. Characteristics which have emerged from the research on what constitutes effective teaching include: maximizing academic time; minimizing interruptions; using positive reinforcement consistently; maintaining classroom ambience through bulletin boards with academic themes as well as displays of student work and artwork; expecting high levels of success; presenting new material in an interactive manner; and providing opportunities for guided as well as independent practice. Teachers in effective schools take an interest in how well their students master basic skills, prominently display symbols of academic excellence and increase the amount of interactive teaching.

### **PRINCIPAL**

Secondly, the principal is a key figure in preserving the integrity of an effective school. The principal must be visible frequently in the hallways, but more importantly in the classrooms. S/He must expose teachers to new and creative ideas and be knowledgeable about what innovations are already being implemented in each classroom. The principal sets the tone and fosters excellence in all faculty members. Staff development must be an on-going, integral part of the work week (dismissing students early) and must not get bogged down in elaborate plans which try to achieve too much too soon. While support and direction is needed from the principal, s/he must be ready also to grant teachers independence and to promote problem-solving by teachers in order to bring about effective change.

## CURRICULUM

Thirdly, "Throwing the baby out with the bath water" does not characterize effective change in a school's program of study. Curriculum change requires setting priorities; not everything can or should be changed at once. The biggest detriment to school improvement is overloading principals and teachers by expecting improvement in all areas simultaneously. In addition, appropriate information must be gathered and utilized prior to making a decision about what curriculum improvements are pertinent. Progress occurs only when consensus is reached, and consensus must be reached through informed decision-making. Finally, the best established research findings on effective schools indicate that curriculum change must be undertaken in the context of the classrooms where the complex realities of implementation occur, not through commitment on the part of those responsible for putting the new curriculum into action.

## SUPPORT SERVICES

Assistance must be available in order for improvements to be made by the faculty and the principal. Technical assistance may come in a variety of forms: specialists on the schools staff itself; experts from college or university faculties; local public school districts; district education executives; regional educational laboratories; and even opportunities to observe in other schools. Making effective improvements require a great deal of effort and can drain teachers and the principal of their mental and physical energy. Bringing in additional help or going to observe how others are handling similar problems greatly increases the chances for successful school improvements. Getting an outside opinion or "borrowing" an idea which is working well encourages consideration of change and allows participants to channel their resources appropriately. The time required to gather data, select goals, develop a plan, implement changes and evaluate effectiveness is staggering. However, utilizing support services reduces overload and enhances the likelihood that reforms will be undertaken.

Is it feasible for Lutheran schools to participate in the effective schools movement? Definitely! School boards, principals and teachers must collaborate to identify those things which are working well for them and those which need improvement. Lutheran schools, especially small ones where the staff is limited and the principal teaches full-time, need to band together with other schools in the area to pool resources and avoid duplication of effort. Lutheran schools truly have the potential to be leaders in the field of education, but it will require some creative problem-solving to overcome obstacles. Research has identified what contributes to successful reform - schools cannot afford to ignore it if they want to become or to remain effective.✚

## FOR FURTHER READING:

Levin, D.U. (1991). Creating effective schools: Finding and implications from research and practice. *Phi Delta Kappan*, 72, 389-393.

Teddlie, C., Kirby, P.C., & Stringfield, S. (1989). Effective versus ineffective schools: Observable differences in the classroom. *American Journal of Education*, 97, 221-236.

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## *Winning Isn't The Only Thing*

A  
Final  
Word

Monday night football is not the highest of priorities for me. It's not that I don't have an interest in athletics or athletes. It's just that on Monday nights there are more pressing things that claim my time. What strikes me on occasion are the clips of the game on the late night news and the interviews with players and coaches. It becomes quite clear that winning isn't everything-it's the only thing.

In the big business of athletes it's not too hard to figure out that winning frequently translates into significant dollars and accolades for the winners. I wonder at times whether the pressure to win, whatever the cost, doesn't distort our expectations and our view of the real world in which we all must live.

Granted there are important lessons to be learned when it's a "winning" game or a "winning" day. But what happens when we face the reality that things don't turn out as we expected, that the goals we set were not achieved? Life is that way. Isn't it possible that real winners become obvious in the face of the tests brought by defeat?

Not to win or achieve every goal does not change the fact that individuals can be and are winners. God's choosing us to be His own, in Jesus Christ, makes us winners. We need to know and believe that as educators in the church. This understanding will make a difference as we work with children and youth and our colleagues and will lead us to affirm individuals who use whatever talents they possess as effectively as possible. In schools and classrooms we must teach children to live by a higher principle-winning isn't everything nor is it the only thing.

Being faithful, serving the Lord and others, using whatever talents we possess as best we can, making a difference where it is possible to do so, remaining steady in tough times, confidently living by faith that is centered in Jesus Christ-these, I believe, are the marks of winners who know that winning isn't the only thing.✚

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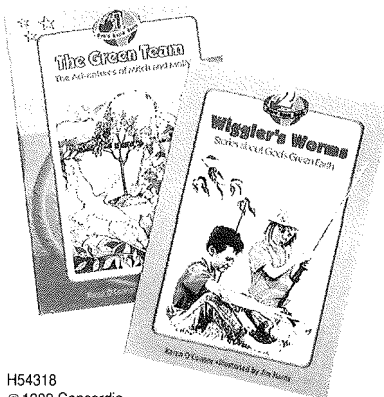
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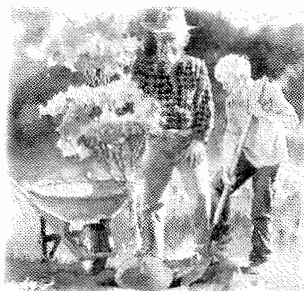
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